BENGALI GRAMMAR

ALSO AN

ASAMESE GRAMMAR

G. F. NICHOLL

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(BEING THE FIRST AND LAST PARTS OF
A BENGALI MANUAL.)

BY

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PREFACE.

THE following Grammar is intended to form the Intro-
duction to my 'Bengâlî Manual' when complete. That
work is now in the press; but, owing to precarious health
and distracting avocations, I have been prevented bestow-
ing upon it that careful revision which all such works
require in their passage from the stage of 'copy' to that
of 'quires.' Some little time must, therefore, elapse ere
the work can be issued in a complete form; and, there-
fore, it has been decided to publish the Bengâlî Intro-
duction and Asamese Appendix—the first and last parts
of the work, in fact—in advance of the rest.

The first thing which will strike the critical reader, and
probably prejudice him against the book, is its *Roman*
type. I will ask him, however, to bear in mind that the
contents of this volume were written as mere appendages
—*an·gas* so to speak—of the Manual, which has yet to
come. I love too well the tortuous and enigmatical curves
of the written and printed characters of Hindûs and
Musalmâns, and I am sure the Publishers have advised

much too well informed, to offer any work of this kind
in a *Roman* dress except for the weightiest of reasons.*

In compiling this Bengâlî Grammar I consulted a large
number of native Grammars.   Among others, I may
mention the *S'iśuprabeś—Prasannachandra Chakrabartî*
(Calc. 1877); *Bodhsâr — Nîlmani Mukhopâdhyay* (Calc.
1878) ; *Byâkaran Mañjarî—Kedârnâth Tarkaratna* (Calc.
1878); *Byâkaran Setu—Brajnâth Bidyâlan·kâr* (Calc.
1878); *Byâkaran Prabeś — Nityânanda Chakrabartî*
(Calc. 1878); *Sukhprabeś — Chandramohan Sen* (Calc.
1878) ; *Bân·gâlâ Byâkaran Upakramanikâ*—(?) the Super-
intendent of the Female Normal School (Calc. 1878).
Most of the works I consulted I found, I am sorry to
say, mere shrines of pedantry.   Now and then I met with
something *impersonal,* useful, and commendable.   And
of this kind I thought the work last mentioned, of which
I have made free use, and on which, in fact, I built a
good deal of my own book.   Then I had before me those

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* In a letter just received from the Publishers' very able Oriental
Superintendent (Mr. F. Pincott) the facts of the case are so fairly
stated that I ask leave to quote—"As regards the Roman type, you
will remember that Messrs. Allen, at the first proposal of the Bengâlî
Manual, decided on employing the native character, in the style of
the other Manuals of this series.   When you sent in the copy, it was
all in the Roman character.   Messrs. Allen objected; and you then
proceeded to add the Bengâlî character.   But finding your MS. was
very long, containing much more matter than the other Manuals, you
stopped short and appealed.   The Firm thought, with you, that it was
better to print the MS. as supplied, than to have the book of a length
altogether transcending the limits of a Manual, or to have it shorn of
its completeness by cutting a third of it out to make room for the
character.   This explains the Roman character."

incisive and masterly essays—the Bengâlî-Bengâlî and
English-Bengâlî Grammars—of Shama Churn Sircar, as
he describes himself. In him we had an experienced
Bengâlî teacher and an excellent English scholar, who
knew his own language wisely and well. His rules and
idioms most educated men of middle age would, no
doubt, approve, though young *baboos* would probably
pronounce them to be in several points peculiar, and in a
few even obsolete. That is inevitable in this age of pro-
gress! It would hardly do for anyone to speak dogmati-
cally of a standard style, seeing that 'style' is for the
most part a *subjective* matter. One thing seems certain
that there is a strong tendency now-a-days to 'write up,'
even to 'speak up,' the polite language of the country.
Let the reader but glance at the editions of the *Bâkyâbalî*
issued in 1860, 1868, 1877 and judge of that for himself.
As education advances " better words " are, no doubt,
introduced; but, for all that, much of the new vocabulary
seems to be verbiage. Heavier drafts are now drawn,
even for colloquial purposes, on the inexhaustible Sanskrit
treasury than used to be drawn formerly, and glittering
pieces, which an old stager of fifty or sixty would receive
with doubt and suspicion, circulate freely among youths
of twenty. *Semper audaces* !

It will strike any thoughtful foreigner that there is a
little too much Sanskrit, possibly a little too much
Sanskritism, in many of the writings of the 'educated'
classes of Bengal. This sort of thing tends to encourage
Sanskrit, no doubt; but, it is not desirable, surely, to
bury the natural beauties of Bengâlî form under

gorgeous mass of Sanskrit drapery ? *Some* knowledge of
Sanskrit is absolutely necessary for the student who
aspires to know Bengâlî intelligently and thoroughly ;
but, the European student will probably see in the exces-
sive Sanskrit leaven of many Bengâlî lumps evidence of
the desirability of his learning Sanskrit *to learn Bengâlî !*
To go through the whole Sanskrit *Vyâkaraṇ*, however, to
get at Bengâlî or 'to help Bengâlî' is, to say the least of
it, unwise. Putting aside the *Kṛit* and *Taddhita* rules,
the *Upasarga* meanings, the common *Dhâtus*, and the
Past Participles, the student will not find much in
Sanskrit Grammar 'to help Bengâlî.' I speak, of course,
simply of the language *per se*, and not of its strictly
indigenous writings, wherein Sanskrit *thought* and *lore*
superabound—that is quite another thing.

The 'Lower Probationers,' who must needs read 'a
Classical,' will, of course, have to read Sanskrit ; but, the
quantity and quality of that reading should be a matter
of very serious consideration with those persons who are
responsible for their training in this country. So long
as there are Bengâlî authors who deliberately *preface*
their Grammars with the elaborate rules of (Sanskrit)
Sandhi, we shall be sure to find Bengâlî students who will
treasure 'the Nouns in *i, s,* and *h,*' 'the Third Preterite,'
'the Causal Aorist,' and their congeners as 'helps to
Bengâlî' ! No amount of theoretical Sanskrit knowledge
will, or should, do duty for a fair knowledge of practical
idiomatic Bengâlî. I once set to read with an excellent
Sanskrit-Bengâlî scholar, who could turn a piece of Kâlidâsa
into English at sight most respectably and hoist a piece of

English on Bengâlî stilts most marvellously, and who, on being asked the ordinary Bengâlî for ' how do you do, Sir, to-day,' was completely non-plused. Surely for a " Final Prize " in any *vernacular* a " high standard of proficiency " should imply something *permanent and practical?* To study Sanskṛit as one would Greek, for culture, seems to me wholly out of place and out of time, where and when the training is presumed to be of a distinctly *vernacular* character and its term of very brief duration. What has been said here of the relation of Bengâlî and Sanskṛit is clearly no less true, *mutatis mutandis*, of the relation of Urdû and Persian. Sanskṛit and Persian, like the proverbial ' fire and water, are (from a *vernacular* point of view) two very good servants, but two very bad masters.'

It would have been injudicious in writing even so insignificant a Grammar as this one is to ignore the ' low ' or ' common ' language altogether. To say nothing of the practical value of a few hints on this subject, it may be observed that there are divers writings where the ' high ' and ' low ' are blended, and where he who reads cannot run on unless he has some knowledge of the latter. The characters of a Bengâlî novel or play should be presented with a proper respect for Sanskṛit and Prâkṛit archetypes.

In the all-important matter of Pronunciation which, of course, varies sensibly over so wide an area as that wherein this language (in some fashion or other) is spoken, I have followed the authorities whose rules seemed to cover the best and most ground; eccentric utterances were supposed, like eccentric vocables, to show eccentri

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learning. Pronunciation, however, is a living being, and
of, printer's ink it may be said—

<div dir="ltr">स कर्म्माकारभवेव यषग्रपि न जीवति</div>

For a foreigner to offer even secondhand rules on Pro-
nunciation argues impudence, perhaps ; and establishes
ignorance, often.   All I have said, however, has been said
on some (often quoted) authority.

  Relating to the use of the Verbs and illustrative of
some points of the Syntax, I have brought together a
number of useful examples.   Throughout the work the
greatest care has been taken to avoid errors of commission
and omission; but, when the pen is not following the
familiar characters, the eye often fails to detect an error
or comes to miss a point.   For all such blunders I do most
sincerely ask pardon of those who know better : all I hope
is that everybody will take as much trouble as I have
taken to render that trite epitaph of all books—*errare est
humanum*—as impersonal as possible.   It is one of the
singular *phenomena* of the human mind that we occasion-
ally miss or mess the points we know, or ought to know,
best—

<div dir="rtl">مشاهدة آلابرار بين آلتجلّى و الاستعار</div>

  In conclusion, 1 may say that, as I have prefaced my
Asamese Essay with a few explanatory remarks, there is
no need of my saying anything about it in this place.

                              G. F. NICHOLL.

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PART I.—GRAMMAR.

SECTION I.

ORTHOGRAPHY (*Barṇádi-barṇaná*).

1. The Bengâlî Alphabet is a cursive form of, and almost identical with, the Devanâgarî.

2. The 'Letters' (*barṇa* or *akhyar*) of a 'word' (*śabda*) are of two kinds, 'Vowel' (*svar*) and 'Consonant' (*byañjan*).

The Vowels are *eleven* *—

Four 'short' (*hrasva*) { অ ই উ ঋ
a　*i*　*u*　*ṛi*

Seven 'long' (*dírgha*) { আ ঈ ঊ এ ঐ ও ঔ
á　*í*　*ú*　*e*　*ai*　*o*　*au* †

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* So many, at all events, the Upak.; but to these the Bodha, S'iśu, Mañjarî, and Setu add the Sanskṛit vowels ঋ *ṛí*, ঌ *lṛi*; the Prabeś, Sukh, with Yates and S'yâmâcharaṇ, superadd the long ৡ *lṛí* — all three otiose in Bengâlî.

† Long vowels, when strongly emphasized, in calling, *crying*, and *singing*, are said to be *pluta*; thus, he *hare! bâchhâ re! tâ-nâ-nâ-nâ*, &c. (S'iśu and Prabeś).

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3. The Consonants (including the *three* 'mark-conso-nants') are *thirty-six*—

'Ka-class' (*ka-barga*)	ক	খ,	গ	ঘ,	ঙ
	ka	*kha,*	*ga*	*gha,*	*n·a*
'Cha-class' (*cha-barga*)	চ	ছ,	জ	ঝ,	ঞ
	cha	*chha,*	*ja*	*jha,*	*ṅa*
'Ṭa-class' (*ṭa-barga*)	ট	ঠ,	ড	ঢ,	ণ
	ṭa	*ṭhà,*	*ḍa*	*ḍha,*	*ṇa*
'Ta-class' (*ta-barga*)	ত	থ,	দ	ধ,	ন
	ta	*tha,*	*da*	*dha,*	*na*
'Pa-class' (*pa-barga*)	প	ফ,	ব	ভ,	ম
	pa	*pha,*	*ba*	*bha,*	*ma*

'Liquid letters' (*antaḥsthabarṇa*)	য	র	ল	ব
	ya	*ra*	*la*	*va*
'Sibilant letters' (*ushmabarṇa*)	শ	ষ	স,	হ
	śa	*sha*	*sa,*	*ha*

The 'Emissive' (*bisarga*), ঃ *ḥ*; the 'After-sound' (*anus-vâr*), ং *ṅ*; the 'Moon-dot' or 'Subnasal' (*chandrabindu* or *anunâsik*), ঁ *ṅ*, which is the form the nasal generally takes in pure Bengâlî and in corrupted Sanskrit words.*

4. The 'Unaspirated' (*alpaprâṇ*) letters, hard and soft, of each of 'the five bargas' (*sparśabarga*) have each corresponding 'Aspirated' (*mahâprâṇ*) letters. Each 'barga,' too, has its own 'Nasal' (*anunâsik*), for which the 'After-sound' (*anusvâr*), which is strictly the nasal of the Sibilants, is sometimes substituted in pure Sanskrit words; in corrupted ones, we generally find the 'Subnasal' form.

5. The whole 'Alphabet' (*barṇamâlâ*) may be distri-

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* A Bengâlî use outside the technical Sanskrit one, of *course.*

buted, in respect of ' place of utterance' (*uchcháran-sthán*) of the letters, as follows—

Gutturals	ক	খ	গ	ঘ	ঙ,	অ	আ,	হ
	ka	*kha*	*ga*	*gha*	*n·a,*	*a*	*á,*	*ha*
Palatals	চ	ছ	জ	ঝ	ঞ,	ই	ঈ,	য,	শ
	cha	*chha*	*ja*	*jha*	*ña,*	*i*	*í,*	*ya,*	*śa*
Cerebrals	ট	ঠ	ড	ঢ	ণ,	ঋ,	র,	ষ
	ṭa	*ṭha*	*ḍa*	*ḍha*	*ṇa,*	*ri,*	*ra,*	*sha*
Dentals	ত	থ	দ	ধ	ন,	ল,	স
	ta	*tha*	*da*	*dha*	*na,*	*la,*	*sa*
Labials	প	ফ	ব	ভ	ম,	উ	ঊ
	pa	*pha*	*ba*	*bha*	*ma,*	*u*	*ú*

Gutturo-Palatals { এ ঐ / *e* *ai*

Gutturo-Labials { ও ঔ (', ঃ / *o* *au* (., *ḥ*)

Dento-Labial { ব / *v* (*antaḥstha*)

Nasals { ং, ঁ / *ṅ,* *n̐*

6. Observe that the vowel *a* is written in § 3 with all but the three 'mark-consonants,' because it is *inherent* in every consonant which is not combined with another letter, or which has not a 'Rest' (*birám* or *hasantachihna*) —a small diagonal dash—subscribed; as, ক্ *k,* খ্ *kh,* &c. But vowels cannot be combined with consonants in their *primary* forms (§ 2), which are only used at the beginning of words, or in cases of 'hiatus' (*bibritti*);* as, ঈশ *íśa,*

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* Hiatus in non-Sanskrit words is often avoided by inserting *y* "imperceptible in sound"; as, ও(য়)াসিল *o(y)ásil* (=*wásil*), গো(য়)ালা *go(y)álá* (=*gawálá*), &c.

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উহা *uhâ*, কই *kai*, হউক *hauk*, &c. *Secondary* forms are employed, which will be best exhibited in combination with a consonant (*k* for instance) :—

Short vowels $\begin{cases} \text{ক} & \text{কি} & \text{কু} & \text{কৃ} \\ ka & ki & ku & kri \end{cases}$

Long vowels $\begin{cases} \text{কা} & \text{কী} & \text{কূ} & \text{কে} & \text{কৈ} & \text{কো} & \text{কৌ} \\ kâ & kî & kû & ke & kai & ko & kau \end{cases}$

7. Peculiarities, very commonly accepted, of vowel-combination—

$$\underset{gu}{\text{গু}} \quad \underset{tu}{\text{তু}} \quad \underset{bhu}{\text{ভু}} \quad \underset{ru}{\text{রু}} \quad \underset{r\hat{u}*}{\text{রূ}} \quad \underset{\acute{s}u}{\text{শু}}$$

$$\underset{hu \text{ (or } lu),}{\text{হু}} \quad \underset{hri.}{\text{হৃ}}$$

Very many more beside these, especially in writing, will be met with.

8. Akin to the use of *secondary* forms of vowels is the employment of *secondary* forms of consonants—varying mostly from the *primary* forms (§ 3) by the omission of the horizontal or perpendicular lines—when 'combined' (*sanjukta*) with other consonants *immediately*. 'Conjunct letters' (*sanjuktabarṇa* or *juktâkhyar*) have their *secondaries* affixed either *downwards*, as স্ত *sta*, স্থ *stha*, ন্ত্ব *ntva*, &c., for instance; or *sideways*, as শ্চ *ścha*, জ্জ *jja*, ত্স্ম *tsma*, &c., for instance.

9. The following groups of combinations, most of which are not difficult to disintegrate, may be noticed :—

(i.) 'Nasal Conjuncts' (*ân·ka-phalâ* †), presenting the nasalization of—

Ka-barga $\begin{cases} \underset{n\cdot ka}{\text{ঙ্ক}} & \underset{n\cdot kha,}{\text{ঙ্খ,}} & \underset{n\cdot ga}{\text{ঙ্গ}} & \underset{n\cdot gha,}{\text{ঙ্ঘ,}} & \text{—} \\ & & & & \text{—} \end{cases}$

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* Similarly in conjuncts— দ্রু *dru*, দ্রূ *drû*, &c.

† *Phalâ* is defined in the *S'abdârthaprakâśikâ* to be *sanjuktâkhyar* 'conjunct letter.'

Cha-barga {	ঞ্চ	ঞ্ছ,	ঞ্জ	ঞ্ঝ,	—
	ñcha	*ñchha,*	*ñja*	*ñjha,*	—
Ṭa-barga {	ণ্ট	ণ্ঠ,	ণ্ড	—,	ণ্ণ
	ṇṭa	*ṇṭha,*	*ṇḍa*	—,	*ṇṇa*
Ta-barga {	ন্ত	ন্থ,	ন্দ	ন্ধ,	ন্ন
	nta	*ntha,*	*nda*	*ndha,*	*nna*
Pa-barga {	ম্প	ম্ফ,	ম্ব	ম্ভ,	ম্ম
	mpa	*mpha,*	*mba*	*mbha,*	*mma*

(ii.) ' Sibilant Conjuncts' (*áska-phalá*), presenting the prefixing of—

S'-sibilant {	শ্চ	শ্ছ	শ্ন	শ্ম	শ্ব	শ্ষ;
	ścha	*śchha*	*śna*	*śma*	*śva*	*śṣa* ;
Sh-sibilant {	ষ্ক	ষ্ট	ষ্ঠ	ষ্ণ	ষ্ফ;	
	shka	*shṭa*	*shṭha*	*shṇa*	*shpha*;	
S-sibilant {	স্ক	স্খ	স্ত	স্থ	স্ন	
	ska	*skha*	*sta*	*stha*	*sna*	
	স্প	স্ফ	স্ম	স্ব	স্স.	
	spa	*spha*	*sma*	*sva*	*ssa.*	

(iii.) ' Y-Conjuncts' (*ya-phalá*), the *y* taking a *secondary* form য় (sideways); as, ক্য *kya*, ত্ম্য *tmya*, ক্খ্য *khyya*, &c.

(iv.) ' R-Conjuncts' (*ra-phalá* and *reph*)—the *r* (*ra-phalá*) taking a *secondary* form ্র (subscribed) *after*, and (*reph*) a *secondary* form র্ (superscribed) *before*, its conjunct; as, ক্র *kra*, স্ত্র *stra*, র্ক *rka*, র্দ্ধ *rddha*, &c.

(v.) ' Reduplication' (*dvitva*) of letters, inadmissible in the case of *barga-aspirates*; as,

{	ক্ক	গ্গ	গ্ঘ	চ্চ	চ্ছ	জ্জ,
	kka	*gga*	*ggha*	*chcha*	*chchha*	*jja,*
{	ট্ট	ড্ড	ড্ঢ	ণ্ণ,		
	ṭṭa	*ḍḍa*	*ḍḍha*	*ṇṇa,*		

ৎ	থ	দ	দ্ধ	ন্ন,
tta	*ttha*	*dda*	*ddha*	*nna,*
ব্ব	ভ্ভ	ম্ম,	য্য	ল্ল
bba	*bbha*	*mma,*	*yya*	*lla*

(vi.) Miscellaneous *Double-letter* Conjuncts :—

ক্ত	ক্ন	ক্ল	ক্ব	ক্ষ	ঞ্ম,
kta	*kna*	*kla*	*kva*	<u>*khya*</u> (*ksha*)	*n·ma,*
গ্ধ	গ্ন	গ্ল	জ্ঞ	জ্ল	জ্ব,
gdha	*gna*	*gla*	*jna (gya)*	*jla*	*jva,*
ৎক	ৎখ্য	ত্ন	ত্ম	ত্ব	ৎস,
*tka**	*tkhya**	*tna*	*tma*	*tva*	*tsa,**
দ্ব	দ্ভ	দ্ম	ন্ম	ন্ব	ন্হ,
dba	*dbha*	*dma*	*nma*	*nva*	*nha,*
প্ত	প্ল	ব্জ	ব্দ	ব্ধ	ব্ল,
pta	*pla*	*bja*	*bda*	*bdha*	*bla,*
ম্ন	ম্ল	হ্ন	হ্ম	হ্ল	হ্ব.
mna	*mla,*	*hna*	*hma*	*hla*	*hva.*

Triple-letter Conjuncts, with *liquid* finals, are often met with.

10. The Bengâlî ' Pronunciation ' (*uchchâraṇ*) needs a good deal of attention. We commence with the

Pronunciation of Vowels.

11. The correct utterance of *a* is of paramount importance in Bengâlî. This vowel is generally sounded like *a* in ' salt.' Sensible variations therefrom occur,

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* The conjunct form of ত is ৎ, which is also used for *final* ত (*not* ট).

especially with particular consonants and in particular positions; for instance, S'yâmâcharaṇ, in his English-Bengâlî Grammar, published over twenty years ago, says that the general sound of *a* in a large number of cases is "commonly" represented by that of "*o* in port." And Yates (Wenger) recognises the narrow Hindî *a* before '*khy, ky, ty, by, bhy, ly, sy, dm,* &c.," instancing *akhyar=ukhyor, drabya=drubyo.* The author of the Upakramaṇikâ even eliminates medial *a* in trisyllables like *bâjarâ=bâj'râ, âmarâ=âm'râ, ekalâ=ek'lâ, châm'râ,* &c.

12. Rules of the above kind, more or less worthy of notice, might be multiplied; but beginners had best keep the *broad* sound of *a* in view, and correct it by experience. Of far more importance is it for them to know that *a,* which is *generally quiescent at the end of words,* is sounded (like "*o** in port") at the end of—

(i.) Certain words, after

ch—*athacho, kadâcho, tathâcho;*
j—*agrajo, anujo, dvijo;*†
ḍh (ṛh)—*gâṛho, dṛiṛho, mûṛho;*
dh—*dvibidho, nânâbidho, bahubidho;*
h—*keho, durûho, nirîho, moho;*
y preceded by i î, u û, e‡—*priyo, karaṇîyo, bhûyo, peyo;*
a conjunct—*anto, bâkyo, bayasko, duḥkho, mânso;*
a consonant preceded by ṛi, ai—*kṛiśo, sadṛiśo, daibo, śailo:*§

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* When *o* is written for *a* subsequently, this sound is implied.

† S'yâmâcharaṇ, in his Bengâlî-Bengâlî Grammar (p. 6), includes these cases in a general rule affecting all similar *root-final* compounds; as, *nṛipa (nṛi+pâ), uroga (uras+gam), agraja (agra+jan),* &c. Of course *samâj* does not come under the rule.

‡ The Upak. says "*y* following any vowel save a &c." Of course *bhûyo (=bhûyaḥ)* is scarcely in point.

§ There are some exceptions—*ṛiṇ, tail,* &c. (Upak. p.

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(ii.) Verb-forms in

> a (second person)—*karo,** karitechho, kariyá-chho*;
> la (third person)—*karilo, karitechhilo, kariyá-chhilo*;
> ba (first person)—*karibo, dharáibo*;
> ta (third person)—*karito, jáito*;
> na (causal noun)—*karáno, kháwáno*:

(iii.) Qualificatives, being dissyllables—

> *kálo, chiro, chhoto, baro, bhálo, śubho, mato, kato, jato, tato,* &c. :†

(iv.) Past participles in *ta (na)*—

> *krito, gato, mláno, abagato, praṇíto, upa-sthito,‡* &c.:

(v.) Certain Cardinal numbers—'nine' (*nabo*), 'eleven' (*egáro*) to 'eighteen' (*átháro*), and 'hundred' (*śo, śato*).

13. Besides the above there are divers other words wherein the final *a* is uttered—in some, as is clear, for good reasons; as, *keno, jeno, kakhano; gadgado, puráno, brano: asímo (asíman), tamo (tamah), mahámahimo (mahá-mahiman), jubo (juban), rajo (rajah),* &c.§

14. In respect of vowels other than *a*, it will be sufficient to say that *á* sounds like *a* in 'father'; *i* like *i*

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* The 'common form' of second person Imperative, however, is *kar*.

† There are some exceptions—*sab, gol,* &c. Observe that *mato* here 'expresses resemblance' (*upamárthak*), *vide* S'yâm. B. Beng. p. 7.

‡ Participles in *ita* are, however, "commonly" excepted.

§ *Keno* to *brano* on the authority of the Upak.: the rest from S'yâmâcharaṇ, who concludes with the following significant remark — "*Katipay śabder o pader antya 'a' je uchchárit hay, o tadbhinna śabda o pad sakaler antya 'a' je anuchchárit tháke, ihá bán-gálirá bidyáhín haile-o svabhá-batah gyáta, eban airúp akárer prakáś o aprakáś binábhrame jathástháne-i kariyá tháke, etábatá táhá táhádigke byákaraṇ-sútradvárá jánáibár ábaśyakatá nái.*"

in 'tin'; *î* like *i* in 'machine'; *u* like *u* in 'push'; *û* like *u* in 'rule'; *ri* like *ri* in 'river'; *e* like *e* in 'they'; *ai* like *oi* in 'hoist'; *o* like *o* in 'go'; and *au* like *ou* in 'our.' These are the *common* sounds, subject occasionally to the influence of particular consonants and positions, as might be expected.

Pronunciation of Simple *Consonants.*

15. In the case of the *Ka-barga* or *Gutturals* pronounce 'by pressing the root of the tongue against the throat' (*kanthe jihvâmûl gharshan kariyâ**); for instance, *k* is a strong *k* in 'king'; *g* (hard, of course) like a strong *g* in 'give.'

The pronunciation of the two *Guttural aspirates* may be approximated to by uttering *ăk-ha* and *ăg-ha*, with the least possible stress on the *ă*. No perceptible sound, at all events, is admissible between the *k* or *g* and *h*. This observation, *mutatis mutandis*, applies to the other *barga-aspirates*.

16. In the case of the *Cha-barga* or *Palatals* pronounce 'by pressing the middle of the tongue against the palate' (*tâlute jihvâr madhyabhâg gharshan kariyâ**); for instance, *ch* sounds very like *ch* in 'church,' and *j* like *j* in 'jar.'

The letter *chh* often sounds like *ts* in Bengal and elsewhere.

17. In the case of the *Ta-barga* or *Cerebrals* pronounce 'by pressing the tip of the tongue against the roof of mouth' (*mûrdhây jihvâr agrabhâg gharshan kariyâ**).

The soft letters ড ঢ (subpointed), when *non-conjunct* and really in the *middle* of a word, sound like *Cerebral r* and *rh* and are represented by *r* and *rh** respectively. Of

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* According to the Byâkaranprabeś, which says of *r* and *rh*—*Uchchâran-kâle tâkrâte jihvá samkochit karike hay*; or, in the words of S'yâmâ., '*pronounce r and rh with the point of the tongue reverted on the palate.*'

the genuine utterance of these letters the best European utterance is but a poor imitation.

18. In the case of the *Ta-barga* or *Dentals* pronounce 'by pressing the tip of the tongue against the upper teeth' (*uparer dânte jihvâr agrabhâg gharshan kariyâ**). We have, strictly, no such dentals. The letter *d*, it may be remarked, sounds much like *th* in 'the.'

19. In the case of the *Pa-barga* or *Labials* pronounce 'by pressing the lips together' (*oshthe oshthe gharshan kariyâ**). The *Labial aspirate* is, practically, our *f*.

20. The Semivowel *y*, if not subpointed or 'conjunct' (*ya-phalá*), stands for *j*, which is also its power in some combinations (*vide* §§ 25, 26).

The Semivowels *r* and *l* are pronounced nearly as in 'rod' and 'law' respectively.

The Semivowel *v*, if not 'conjunct' (*va-phalá*), stands for *b*, which is also its power in some combinations (*vide* § 27).

21. The Sibilants are, practically, all pronounced (*sh*) alike, when not *conjunct*; but sometimes, as in *śri* and *śri*, they are strictly dental.

The Aspirate *h* is much stronger than the English aspirate.

22. The 'Emissive' *ḥ*, uttered with a full *emission of breath*, has "the power of *h* ending abruptly" (S'yâmâ.).

The 'After-sound' *ṇ* is "a strong nasal," immediately after a vowel; its use has been previously (§ 3) remarked on.

The 'Subnasal' *ṇ*, "simply indicating the nasalization of the preceding vowel," sounds very much like the *n* of the French *bon, ton*, &c.

Pronunciation of Conjunct Consonants.

23. The first letter of a combination should, in general, be doubled or emphasized in pronunciation.

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* *According to* the Byâkaranprabeś.

24. At the *beginning* of words "the utterance of combinations is more or less unprecise."* Numbers ôf words begin with *khy, chy, jy, ty, dy, dhy, ny, by,*† *śy,* and *jv, tv, dv, dhv, sv,* the *y* and *v* of which sound something like short *i* and *u* respectively. Beside these, observe that *khy* equals *khĭ, jñ=gĭ, śm* and *sm=ś* and *s* respectively with vowels nasalized ; thus, *khyati=khĭati, jñân=gĭân, śmaśân= śaṇśân,, smaroṇ=saṇroṇ.* (*Vide infra.*)

Most other initial combinations admit of tolerably precise enunciation.

25. In the *middle* and at the *end* of words, the immediate conjunct of *y* should be doubled or emphasized and *y* itself be but very slightly sounded‡ ; as, *aikya=oikk(ĭ)o, jogya = jogg(ĭ)o, byâkhyân = bĭâkkh(ĭ)ân, jyaishṭhya = jĭoishṭṭh(ĭ)o.*

Peculiarities of *ya-phalâ* are *yy* and *hy=jj(ĭ)* and *jjh(ĭ)* respectively ; thus, *nyâyya=nĭâjj(ĭ)o, asahya=asojjh(ĭ)o.*

26. The immediate conjunct of *r* in the *middle* and at the *end* of words, whether *ra-phalâ* or *reph,* should be doubled or emphasized and *r* itself be uttered quite distinctly ; thus, *agra=aggro, âghrâṇ=âgghrân, nihrâd= nih-hrâd* (=*nighrâd* nearly); *arhaṇâ=arh-hoṇâ* (=*arghoṇâ* nearly), *tarka=tarkko, dârḍhya=dârḍḍh(ĭ)o, dhairya= dhoirjj(ĭ)o.*

27. In the *middle* and at the *end* of words, the immediate conjunct of *v* should be doubled or emphasized and *v* (*antaḥstha,* not *bargîya*) itself be virtually quiescent ;‡

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* *Sanjuktabarṇa śabder prathame basile ṭhik uchchâraṇ kârâ jây nâ* (Upak.).

† The *bya* of some words — *byakti, byabasthâ, byabahâr,* for instance—is the Hindî *be* ; thus, *bekti, bebosthâ, bebohâr,* so pronounceable.

‡ Of *ya* (*va*)*-phalâ* here is what the Upak. says— "*Ya* (*va*) *phalâr nijer kona uchchâraṇ nâi, tabe je akhyarer san'ge jukta hay ihâ dvârâ tâhâr uchchâraṇ dvitva hay. Juktâkhyarbiśishṭa śabda uchchâraṇ karibâr samay juktâkhyarer pûrba akhyare ekṭu jhoṇk diyâ uchchâraṇ karite hay.*" Compare, also, S'yâmâ. B.B. Gram. p. 12.

as, *pakva=pakko, íśvar=íśśor, taddvárá=tadd'árá, dvitva
=dŭitto*, &c.

Peculiarities of *va-phalá* are *gv, mv, rv* which are pro-
nounced *gb, mb, rbb* respectively; as, *sragví=srogbí,
samval=sambol, púrva=púrbbo*. Similarly, *dv=db* occa-
sionally; as, *udváha=udbáha* or *udváha, tadvat=tadbat*
or *tadvat*. Observe, moreover, that, according to the Byâ-
karaṇ-prabeś, *hv=bbh*; as, *áhván=ábbhán, jihvá=jibbhá*.

28. The immediate conjuncts of *na-phalá* and *la-phalá*
in the *middle* and at the *end* of words should be doubled
or emphasized and *n* and *l* themselves be uttered quite
distinctly; as, *nimna=nïm-mno, bhagna=bhag-gno; amla
=am-mlo, áślishṭa=áś-ślishṭo*.

Peculiarities of *na (ṅa, ṇa)-phalá* and *la-phalá* are *jṅ(a)
=ggï(a)ṇ, jṅ(á)=ggï(á)ṇ, shṇ(a)=shṭ(a)ṇ; hn=nh, hl=lh*;
as, *ajṅa=aggïaṇ, ájṅá=ággïáṇ, Krishṇa=Krishṭaṇ; madh-
yáhna=maddh(ï)áṅho, áhlád=álhád*.

29. The immediate conjunct of *ma-phalá* in the *middle*
and at the *end* of words should be duly emphasized and *m*
itself uttered distinctly; as, *mṛiṇmay=mṛiṇ-moy, janma=
jan-mo, sálmalí=sál-moli, Káśmír=Káś-mír*.

Peculiarities of *m(y)a-phalá*, in which its immediate
conjunct (*k, g, t, d, sh, s*) is doubled or emphasized and
m(y) itself persists in its vowel, which receives a represen-
tative nasal; as, *Rukminí=Rukkinṇí, bágmí=bággïṇ, átmá=
áttán, daurátmya = douráttǒn, padma = paddǒṇ, grïshma
=grïshshǒṇ, bismay=bissǒṇy, Lakhymí=Lakkhïṇ*, &c.

30. The Sibilant Conjuncts *śn, śr; st sth, sn, sr*** are all
uttered as *dentals*; but *śn* and *sn*, according to S'yâmâ-
charaṇ's Bengâlî-Bengâlî Grammar (p. 13), might both be
pronounced *st*, their vowels being nasalized; as, *praśna=
prostǒn, snán=stánn, sneha=stěnho*, &c.

31. The conjunct *ksh*, even so uttered,† is usually *khy*=

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* The Prabeś has a curious technical *slok* in which
is given the pronunciation (*chh*) of *ś* and *s* in these com-
binations—*syátán tṛirne* [=*t* (or *th*)+*ṛi*+*r*+*n*] *śasau*
[=*ś*+*s*] *chhchhavat*.

† *K ár sha sanjukta haiyá—ksha eirúpe uchchárit hay
(Upak.)*.

(*k*)*kh*(*ĭ*) ; as, *khyati*=*khĭati*, *khyânta*=*khĭânto*, *brikhya*=
brikkh(*ĭ*)*o*, *parikhyâ*=*parikkh*(*ĭ*)*â* ; *pakhyî*=*pakkhî*, *cha-
khyu*=*chakkhu*, &c.

32. Of Bengâlî, as of Hindî, it may be said that
" Accent is quite subordinate in importance to Quantity "
(Kellogg). The long vowel and the conjunct consonant
are duly lengthened and emphasized, and so far accented ;
that is all. Of course, as in all languages, emphasis can
be put on important words in sentences.

33. Rules are given in many Grammars for the correct
orthography of Sanskrit words containing *n* and *sh*. But
such rules are of no practical use, as nearly all such
words are given in the Dictionaries. The elaborate rules
of ' word-combination ' (*sandhi*), tending only to embarrass
beginners, need not be given, as indeed they are very
little required in ordinary Bengâlî.

SECTION II.

Parts of Speech.

1. There are *five* Parts of Speech in Bengâlî—' Noun '
(*biseshya*), ' Adjective ' (*biseshan*), ' Pronoun ' (*sarbanâm*),
' Verb ' (*kriyâ*), and ' Particle ' (*abyay*).

Noun.

2. A noun may be said to denote either an ' animate '
(*chetan*) or ' inanimate ' (*achetan*) object, or else a ' quality '
(*gun*) or an ' action ' (*kârjya*). It may also imply ' indivi-
dual ' (*byakti*) and ' kind ' (*jâti*) ; thus, *mânush* implies
both ' a man ' and ' man ' (=men). ' Number ' (*bachan*),
therefore, in Bengâlî, has features of its own. Nor do the
distinctions of *grammatical* ' Gender ' (*lin·ga*), current in
Sanskrit, prevail in Bengâlî. Of the masculine and
feminine distinctions, however, of real gender, it may b

observed that *â* and *î final* are pre-eminently feminine
characteristics; thus, *śûdrâ* 'female śûdra,' or *śûdrî*
'śûdra's wife,' is feminine of *śûdra*; *mrigî* 'doe,' of *mrig*;
nâyikâ 'heroine,' of *nâyak*; *dâtrî* 'donatrix,' of *dâtâ*;
mâlinî 'female florist,' of *mâli*; *rûpabatî* 'handsome
woman,' of *rûpabân*; *buddhimatî* 'clever woman,' of *bud-
dhimân*, &c. — all pure Sanskrit words: confer, also,
ghuṛî 'mare,' feminine of *ghoṛâ*; *bherî* 'ewe,' of *bheṛâ*;
dhopânî 'washerwoman,' of *dhopâ*; *ṭhâkurânî* 'lady,' of
ṭhâkur, &c. — all pure Bengâlî words.

3. In many cases masculines and feminines are distinct
words—both being given in the Dictionaries, of course;
as, *mâtâ* 'mother,' feminine of *pitâ*; *jananî* 'mother,'
of *janak*; *bhaginî* 'sister,' of *bhrâtâ*; *strî* 'woman,' of
purush — all pure Sanskrit words; and, similarly, *mâ*
'mother,' feminine of *bâp*; *didî* 'elder sister,' of *dâdâ*;
meye 'girl,' of *chhele*; *jhî* 'daughter,' of *po* — all pure
Bengâlî words.

Declension.

4. In Bengâlî there need be only *two* 'Declensions' (*śab-
darûp*) of nouns, denoting (I.) *animates* and (II.)
*inanimates.**

There are *seven* 'Cases' (*bibhakti* or *kârak*)—'Nomina-
tive' (*prathamâ* or *kartâ*), 'Accusative' (*dvitîyâ* or *karma*),
'Instrumental' (*tritîyâ* or *karaṇ*), 'Dative' (*chathurthî* or
sampradân), 'Ablative' (*panchamî* or *apâdân*), 'Genitive'
(*shashṭhî* or *sambandha*), and 'Locative' (*saptamî* or
adhikaraṇ), as in Sanskrit, omitting the 'Vocative' (*sam-
bodhan*).

5. The first (I.) declension has two Numbers, 'Singular'
(*ekbachan*) and 'Plural' (*bahubachan*), in each of which
the Cases are formed by adding suffixes or quasi-suffixes to
the Nominative, i.e. the form usually given in the Diction-
aries. The second (II.) declension employs, in the *singular*,

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* The Upak. gives *four*; but the declensions of nouns
denoting (III.) *quality* and *action* and (IV.) *kind* and
multitude will be brought under II.

nearly the same suffixes as the first (I.), adding, in the *plural*, a word denoting 'all' (=*sakal, samasta, samûha, samuday,* &c.), 'class' (=*gan, barga,* &c.), the particle *guli,* &c., to which additions the suffixes of the *singular* are regularly superadded.

6. Table of Case-suffixes, in both Numbers, of I. and II. (III. & IV.):—

No.	Case.	Suffixes.	
		I.	II. (III. & IV.).
Singular.	Nom.	—, [e*]	—, [e*]
	Acc.	—, ke	—, [ke]
	Instr.	dvârâ (diyâ)	diyâ or dvârâ, e*
	Dat.	— ke	e[te] (y, te), [ke]
	Abl.	haite	haite, [e*]
	Gen.	er (r)	er (r)
	Loc.	e[te] (y, te)	e[te] (y, te)
Plural.	Nom.	erâ (râ)	
	Acc.	digke	
	Instr.	diger (or der) dvârâ	
	Dat.	digke	See § 5.
	Abl.	diger (or der) haite	
	Gen.	diger or der	
	Loc.	—	

* Implying *ete* and *y, te* (§ 7. β), of course.

7. Observations relating to *both* I. and II. (III. and IV.):—

(*a*) The suffixes *r* and *râ* are for nouns *not* ending in a consonant or in the vowel *ă* (*mute* or *pronounced*); see, however, remark on the declension of *bhâi* 'brother' —apparent exception.

(β) The suffix *e* [*te*] is for nouns ending in a consonant and in the vowel *ă* (*mute* or *pronounced*); *y* or *te,* in the vowel *â* (*long*); *te,* in other than a consonant and the vowels *ă, â.*

8. Observations relating to I. (IV.) *alone*:—

(*a*) The *nominative* or *locative singular* may be used with an ' agent ' (*kartá*)—' proper names excepted ' (*byaktir nám bhinna*); thus, *bálak* [or *bálake*] *khelá kare* ' child plays,' *goru* [or *gorute*] *ghás kháiyáchhe* ' cow ate grass,' *kukkur* [or *kukkure*] *kámṛáiyáchhe* ' dog bit.'

(β) The quasi-suffix *diyá* is used ' out of contempt ' (*abagyárthe*).

9. Observations relating to II. (III. and IV.) *alone*:—

(*a*) The suffix *ke* is not used except in IV. optionally.*

(β) In the cases of II. and IV., the *locative* is used for the *instrumental* optionally; and in the case of III., necessarily.

(γ) In the cases of II. and III., the *locative* is used for the *dative* necessarily; and in the case of IV., for the *nominative* and *dative* optionally.

(δ) In the case of III., the *locative* is used for the *ablative* necessarily.

10. The following are examples of I., for

(*a*) Nouns ending in a consonant and in the vowel *a* (*mute* or *pronounced*):—

	Singular.	Plural.
Nom.	*bálak,* [*bálake*] ' boy '	*bálakerá*
Acc.	*bálakke*	*bálakdigke*
Instr.	*bálakdvárá* (*-diyá*)	*bálakdiger* (or *-der*) *dvárá*
Dat.	*bálakke*	*bálakdigke*
Abl.	*bálakhaite*	*bálakdiger* (or *-der*) *haite*
Gen.	*bálaker*	*bálakdiger* or *bálakder*
Loc.	*bálake*[*te*]	

Similarly is declined *putra* ' son ' — *putrer, putre*[*te*], *putrerá*, &c.

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* The Upak. says ' there is no such word as *phalke*' (*phalke erúp pad hay ná*). Of course this observation excludes expressions like *phalke átá bale* ' they call the fruit custard-apple,' *phalke dhúli kare* ' he turns fruit to dust,' &c.

(β) Nouns ending in the vowel *á* (*long*) :—

	Singular.	Plural.
Nom.	*bálikâ,* [*bálikâte*] 'girl'	*bálikârâ*
Acc.	*bálikâke*	*bálikâdigke*
Instr.	*bálikâdvârâ* (*-diyâ*)	*bálikâdiger* (or *-der*) *dvârâ*
Dat.	*bálikâke*	*bálikâdigke*
Abl.	*bálikâhaite*	*bálikâdiger* (or *-der*) *haite*
Gen.	*bálikâr*	*bálikâdiger* or *bálikâder*
Loc.	*bálikây* or *bálikâte*	

(γ) Nouns ending in other than a consonant and the vowels *ă, â* :—

	Singular.	Plural.
Nom.	*prabhu,* [*prabhute*] 'master'	*prabhurâ*
Acc.	*prabhuke*	*prabhudigke*
Instr.	*prabhudvârâ* (*-diyâ*)	*prabhudiger* (or *-der*) *dvârâ*
Dat.	*prabhuke*	*prabhudigke*
Abl.	*prabhuhaite*	*prabhudiger* (or *-der*) *haite*
Gen.	*prabhur*	*prabhudiger* or *prabhuder*
Loc.	*prabhute*	

11. In the same way *bhái* 'brother' should be declined, but the *i* must be changed to semivowel *y* in the singular instr. (*bhâyer dvârâ*), gen. (*bhâyer*), loc. (*bhâye*), and in the plural nom. (*bhâyerâ*).

12. The following are examples of II., for

(a) Nouns ending in a consonant and in the vowel *ă* (*mute* or *pronounced*) :—

	Singular.	Plural.
Nom. } Acc. }	*phal* 'fruit'	*phalsakal*
Instr.	*phal diyâ* or *dvârâ,* *phale*[*te*]	*phalsakal diyâ* or *dvârâ,* *phalsakale*[*te*]
Dat.	*phale*[*te*]	*phalsakale*[*te*]
Abl.	*phalhaite*	*phalsakalhaite*
Gen.	*phaler*	*phalsakaler*
Loc.	*phale*[*te*]	*phalsakale*[*te*]

Similarly is declined *brikhya* 'tree'—*brikhyer, brikhya*[*te*], *brikhyasakal,* &c.

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(β) Nouns ending in the vowel *â* (*long*):—

	Singular.	Plural.
Nom. Acc. }	*târâ* 'star'	*târâgaṇ*
Instr.	*târâ diyâ* or *dvârâ*, *târây* or *târâte*	*târâgaṇ diyâ* or *dvârâ*, *târâgaṇe[te]*
Dat.	*târây* or *târâte*	*târâgaṇe[te]*
Abl.	*târâhaite*	*târâgaṇhaite*
Gen.	*târâr*	*târâgaṇer*
Loc.	*târây* or *târâte*	*târâgaṇe[te]*

(γ) Nouns ending in other than a consonant and the vowels *ă*, *â* :—

	Singular.	Plural.
Nom. Acc. }	*kaṛi* 'shell'	*kaṛiguli*
Instr.	*kaṛi diyâ* or *dvârâ*,* *kaṛite*	*kaṛiguli diyâ* or *dvârâ*,* *kaṛigulite*
Dat.	*kaṛite*	*kaṛigulite*
Abl.	*kaṛihaite*	*kaṛigulihaite*
Gen.	*kaṛir*	*kaṛigulir*
Loc.	*kaṛite*	*kaṛigulite*

So, too, *khâi* 'ditch,' having regard to the peculiarities of *bhâi* 'brother' mentioned in § 11. Observe here *gâyer*, *gây[e]*, from *gâ(y)* 'surface'; *pâyer*, *pây[e]*, from *pâ(y)* 'foot,' &c.

13. The following examples, all in the singular number, are added to illustrate III. and IV. :—

Noun of Quality.

Nom. Acc. }		*sâdhutâ* 'goodness'
Instr. (Dat.) Abl. }		*sâdhutây* or *sâdhutâte*
Gen.		*sâdhutâr*
Loc.		*sâdhutây* or *sâdhutâte*

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* Strictly, no doubt, *kaṛir* and *kaṛigulir dvârâ* as written by S'yâmâ. Eng. Beng. p. 59 (119).

Nouns of Action.

Nom. Acc.	}	*gaman* 'going'	*karâ* 'doing'
Instr. (Dat.) Abl.	}	*gamane*[te]	*karây* or *karâte**
Gen.		*gamaner*	*karâr* or *karibâr*
Loc.		*gamane*[te]	*karây* or *karâte**

Noun of Multitude.

Nom.	*samâj*, [*samâje*] 'society'
Acc.	*samâjke, samâj*
Instr.	*samâjdvârâ (-diyâ), samâje*[te]
Dat.	*samâjke, samâje*[te]
Abl.	*samâjhaite*
Gen.	*samâjer*
Loc.	*samâje*[te]

14. The common construing of the cases is fairly indicated by their names. Of the *vocative* case it may be said that, in current Bengâlî, it is mostly the same as the nominative. In books, however, the Sanskrit vocative singular is met with; but it would not be worth while here to give rules for its formation.

ADJECTIVES.

15. Adjectives, as such, do not vary either in *gender*, or in *number*, or in *case*—excepting, however, some common Sanskrit adjectives, which, when used of women, may take the feminine forms. With the particles *tâ* (*tî*), *khân* (*khâni*), *guli*, &c suffixed, adjectives may stand alone; thus, *baratî* 'the big one,' *bhâlakhân* 'the good one,' *chhotakhâni* 'the little one,' *bhâlaguli* 'the good ones,' *mandaguli* 'the bad ones,' &c.

16. The Sanskrit · *comparative* (*tara*) and *superlative* (*tama*) suffixes are very rarely met with in Bengâlî, their

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* Occasionally, too, *karibûte.*

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forces being generally supplied by *ar*[-*o*] or *adhik* ' more '
for the veritable *comparative*, and by *bara* ' very,' *ati*[*say*]
or *atyanta* ' exceeding,' &c, for the absolute *superlative*—
all preceding the adjective; but, no such distinctives
are necessary when the main characteristics of compari-
son, about to be mentioned, already exist.

17. In the *comparative* degree the thing depreciated or
exalted is either put in the *ablative*, or in the *genitive* or
nominative after *apekhyá** ' than.' In respect of pronouns,
the *crude* (for the *nominative*) of *singular pronouns*, and
the *genitive* alone (not the *nominative*) of *plural pronouns*,
must be used with *apekhyá*; as, *táháhaite ihá manda* ' this
(is) worse than that'; *túlhaite lauha bhárí* 'iron (is)
heavier than cotton'; *gorur* [or *goru*] *apekhyá hátí bara*
' the elephant (is) bigger than the cow'; *tomár* [or *tomá*]
apekhyá ámár alpa[*tar*] *bal áchhe* ' my strength is less than
thine'; *tomáder apekhyá S'yám susíl* 'Syâm (is) better
disposed than you.'

18. In the *superlative* degree the class depreciated or
exalted is either put in the *genitive* with *madhye* ' of,'
or in the *nominative* or *genitive* after *apekhyá* ' than,' or
in the *ablative*; as, *sakaler madhye Rám sreshtha* ' Rám
(is) the best of all'; *sakal bálaker madhye ei bálakti
utkrishta* ' of all children this child (is) the best'; *Rám
sarbápekhyá uttam* ' Rám (is) the best of all'; *sakal bálak*
[or *báloker*] *apekhyá ei bálakti duhsíl* ' this child (is) the
worst disposed of all children'; *se sakalhaite manda* ' he
(is) the worst of all'; *táháder sakalhaite bigya*[*tam*] *Rám*
' Ram (is) the wisest of them all.'

19. Adjectives doubled, with singular or plural nouns,
convey the idea of ' variety'; as, *pradhán pradhán lok* [or
lokera] 'various chief people'; *bara bara lok* [or *lokera*]
' various great people'; *uttam uttam drabya* 'various good
things'; *svatantra svatantra bátite* ' in various separate
houses'; *bhála bhála desi phul* 'various nice native
flowers,' &c.

* *Cheye* with the *genitive* is also used.

The same is also true of pronouns—*jeje karma ámi kari, sese karma pramán dey* 'the various deeds I do, give evidence'; *kiki rakam phal* 'what various sorts of fruits.'

Numerals.

20. A list of Cardinals, Bengálí and Sanskṛit, is given below, after each of the first ten of which is placed the corresponding cypher, used exactly as the Arabic cypher would be :—

1. *ek, eka.* ১
2. *dui* (, *dvi**). ২
3. *tin* (, *tri**). ৩
4. *chár, chári* (, *chatur**).† ৪
5. *pánch, pancha.* ৫
6. *chhay, shaṭ.* ৬
7. *sát, sapta.* ৭
8. *áṭ, ashṭa.* ৮
9. *nay, naba.* ৯
10. *das, dasa.* ১০
11. *egára, ekádasa.*
12. *bára, dvádasa.*
13. *tera, trayodasa.*
14. *chaudda, chaturdasa.*
15. *panera, panchadasa.*
16. *shola, shoṛasa.*
17. *satera, saptadasa.*
18. *áṭhára, ashṭádasa.*
19. *únis, únabinsati.*
20. *bis, binsati.†*
21. *ekus, ekabinsati.*
22. *báis, dvábinsati.*

23. *teis, trayobinsati.*
24. *chabbis, chaturbinsati.*
25. *panchis, panchabinsati.*
26. *chhábbis, sharbinsati.*
27. *sátáis, saptabinsati.*
28. *aṭáis, ashṭábinsati.*
29. *úntris, únatrinsat.*
30. *tris, trinsat.*
31. *ektris, ekatrinsat.*
32. *batris, dvátrinsat.*
33. *tetris, trayastrinsat.*
34. *chautris, chatustrinsat*
35. *panytris, panchatrinsat.*
36. *chhatris, shaṭtrinsat.*
37. *sáṇytris, saptatrinsat.*
38. *áṭtris, ashṭátrinsat.*
39. *únchallis, únachatvárinsat.*
40. *challis, chatvárinsat.*
41. *ekchallis, ekachatvárinsat.*
42. *beyállis, dváchatvárinsat.*
43. *tetállis, trichatvárinsat.*
44. *chauyállis, chatuschatvárinsat.*

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* Only used, in composition with a word, as in Saṅskṛit: see Lexicons for examples.

† 'As aggregates,' *gaṇḍá*=4 and *kuri* or *buri*=20.

45. *panytálliś, panchacha-tvárinsat.*
46. *chhachalliś, shatchatvá-rinsat.*
47. *sátchalliś, saptachatvá-rinsat.*
48. *átchalliś, ashtáchatvá-rinsat.*
49. *únpanchás, únapanchá-sat.*
50. *panchás, panchásat.*
51. *ekánna, ekapanchásat.*
52. *báwánna, dvápanchásat.*
53. *tippánna, tripanchásat.*
54. *chauyánna, chatuḥpan-chásat.*
55. *panchánna, panchapan-chásat.*
56. *chháppánna, shatpan-chásat.*
57. *sátánna, saptapanchá-sat.*
58. *átánna, ashtápanchásat.*
59. *únsháit, únashashti.*
60. *sháit, shashti.*
61. *ekshatti, ekashashti.*
62. *báshatti, dváshashti.*
63. *teshatti, trishashti.*
64. *chaushatti, chatuḥshash-ti.*
65. *panyshatti, panchashash-ti.*
66. *chhashatti, shatshashti.*
67. *sátshatti, saptashashti.*
68. *átshatti, ashtáshashti.*
69. *únsattar, únasaptati.*
70. *sattar, saptati.*

71. *ekáttar, ekasaptati.*
72. *báwáttar, dvásaptati.*
73. *teyáttar, trisaptati.*
74. *chauyáttar, chatuḥsap-tati.*
75. *pancháttar, panchasap-tati.*
76. *chheyáttar, shatsaptati.*
77. *sátáttar, saptasaptati.*
78. *átáttar, ashtásaptati.*
79. *únásí, únásíti.*
80. *ásí, asíti.*
81. *ekásí, ekásíti.*
82. *birásí, dvyasíti.*
83. *tirásí, tryasíti.*
84. *chaurásí, chaturasíti.*
85. *pancháśí, pancháśíti.*
86. *chheyáśí, sharaśíti.*
87. *sátáśí, saptáśíti.*
88. *átáśí (ashtáśí), ashtáśíti.*
89. *únnabbai, únanabati.*
90. *nabbai (nai), nabati.*
91. *ekánabbai, ekanabati.*
92. *biránabbai, dvánabati.*
93. *tiránabbai, trinabati.*
94. *chauránabbai, chatur-nabati.*
95. *panchánabbai, pancha-nabati.*
96. *cheyánabbai, shannabati.*
97. *sátánabbai, saptanabati.*
98. *átánabbai, ashtánabati.*
99. *niránabbai, únaśata.*
100. *śa, śata.*
1,000. *hájár, sahasra.*
100,000. *lák (lakh), lakhya.*
10,000,000. *kror, koti.*

Occasional variations from the orthography adopted above will be met with. Nor can it be said that the num-

bers are always pronounced as they are spelt: they are often mangled by people; *nabbai*, for instance, commonly sounds like *nai* and is even so written.

21. As to the Ordinals (Sanskṛit*), the *first ten* are — *pratham* 'first,' *dvitīya* 'second,' *tṛitīya* 'third,' *chaturtha* 'fourth,' *pańcham* 'fifth,' *shashṭha* 'sixth,' *saptam* 'seventh,' *ashṭam* 'eighth,' *nabam* 'ninth,' *daśam* 'tenth.' From 11 to 18, they are the same as the Cardinals; and from 19 upwards they suffix *tam* to the Cardinals. From 19 to 28 the Ordinals *may* also be formed by dropping final *ti*, from 29 to 58 by dropping final *t*, and from 61 to 98 (barring 69, 70; 79, 80; 89, 90) by dropping final *i*, of the Sanskṛit Cardinals.

22. The Ordinals commonly used with 'dates' (*tārikh*) are counterparts of the Hindî—*pahilâ* (pronounced *paile*) 'the first,' *dosrâ* 'the second,' *tesrâ* 'the third,' *chauthâ* 'the fourth,' *pāṅchuin* 'the fifth,' *chhauin* 'the sixth,' *sātuin, āṭhuin, nauin, daśuin*, and so on to *āṭhâruin* 'the eighteenth'; then *ūnīśe* 'the nineteenth'; *bīśe* 'the twentieth,' *ekuśe* 'the twenty-first,' and so on to *ektrīśe* 'the thirty-first,' of the month.

23. 'The fractional numbers' are *powâ, chauthî, śiki* 'a quarter'; *tehâi* 'a third'; *arddek, âdh* 'a half'; *tin chauthî* 'three-quarters'; *sawâ* 'one and a quarter'; *der* 'one and a half'; *ârâi* 'two and a half'—usable absolutely. Furthermore, as in Hindî, *sawâ* 'plus quarter' (of more than one); as, *sawâ tin* 'three plus quarter': *paune* 'minus quarter' (of more than one); as, *paune pāṅch* 'four and three-quarters': *sâṛe* 'plus half' (of more than two); as, *sâṛe châr* 'four and a half.' A common fractional basis is *ânâ* 'a sixteenth'; as, *tin ânâ* 'three sixteenths,' *nay ânâ* 'nine sixteenths,' &c. Compare the Hindî uses throughout.

24. As in Hindî, nouns qualified by numerals are put

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* 'The Ordinal' (*pûranbâchak*) may also be expressed, in a Bengâlî fashion, by the genitive of 'the Cardinal' (*saṅkhyâbâchak*); as, *eker pṛishṭhâ* 'first page,' *duyer pṛishṭhâ* 'second page,' &c. (Upak. p. ৪৪).

in the singular number; as, *pánch jan loker* ' of five people,'
daś daś jan ' each [or every] ten persons,' *chhay chhay
sahasra jan lok* ' six thousand men apiece.'

PRONOUNS.

25. Table of the declension of the *rational*, in cases
animate, pronouns *ámi* 'I' (honorific), *mui* 'I' (common) ;
tumi 'you' (honorific), *tui* 'thou' (common) ; *tini* 'he'
(honorific), *se* 'he' (common) ; *ápani* ' Your Honour ' :—

No.	Case.	I.		Thou.	
		ámi	*mui**	*tumi*	*tui**
	Nom.	*ámi*	*mui*	*tumi*	*tui*
	Acc.	*ámáke†*	*moke*	*tomáke†*	*toke*
	Instr.	*ámá[r]*	*mo[r]*	*tomá[r]*	*to[r]*
		dvárá	*dvárá*	*dvárá*	*dvárá*
	Dat.	*ámáke†*	*moke*	*tomáke†*	*toke*
	Abl.	*ámáhaite*	*mohaite*	*tomáhaite*	*tohaite*
	Gen.	*ámár*	*mor*	*tomár*	*tor*
	Loc.	*ámáy,ámáte*	*mote*	*tomáy, to-máte*	*tote*
Plural	Nom.	*ámará*	*morá*	*tomará*	*torá*
	Acc.	*ámádigke*	*modigke*	*tomádigke*	*todigke*
	Instr.	*ámád[ig]er*	*mod[ig]er*	*tomád[ig]er*	*tod[ig]er*
		dvárá	*dvárá*	*dvárá*	*dvárá*
	Dat.	*ámádigke*	*modigke*	*tomádigke*	*todigke*
	Abl.	*ámád[ig]er*	*mod[ig]er*	*tomád[ig]er*	*tod[ig]er*
		haite	*haite*	*haite*	*haite*
	Gen.	*ámád[ig]er*	*mod[ig]er*	*tomád[ig]er*	*toder*
	Loc.	—	—	—	—

* Mostly conversational and vulgar forms, but occa-
sionally found in respectful senses.

† Locative sometimes used for these; thus, *ámáke* [or
ámáy] *dekháo, tomáke* [or *tomáy*] *baliba ná,* &c.

No.	Case.	He.		Your Honour.
		tini	*se*	*âpani*
Singular.	Nom.	*tini*	*se*	*âpani*
	Acc.	*tánhâke*	*tâhâke*	*âpanâke*
	Instr.	*tánhâ*[*r*]	*tâhâ*[*r*]	*âpanâ*[*r*]
		dvârâ	*dvârâ*	*dvârâ*
	Dat.	*tánhâke*	*tâhâke*	*âpanâke*
	Abl.	*tánhâhaite*	*tâhâhaite*	*âpan*[*â*]*haite*
	Gen.	*tánhâr*	*tâhâr*	*âpan*[*âr*],
				âpanakâr
	Loc.	*tánhây, tánhâte*	*tâhây, tâhâte*	*âpanây,*
				âpanâte
Plural.	Nom.	*tánhârâ*	*tâhârâ*	*âpanârâ*
	Acc.	*tánhâdigke*	*tâhâdigke*	*âpanâdigke*
	Instr.	*tánhâd*[*ig*]*er*	*tâhâd*[*ig*]*er*	*âpanâd*[*ig*]*er*
		dvârâ	*dvârâ*	*dvârâ*
	Dat.	*tánhâdigke*	*tâhâdigke*	*âpanâdigke*
	Abl.	*tánhâd*[*ig*]*er*	*tâhâd*[*ig*]*er*	*âpanâd*[*ig*]*er*
		haite	*haite*	*haite*
	Gen.	*tánhâd*[*ig*]*er*	*tâhâd*[*ig*]*er*	*âpanâd*[*ig*]*er,*
				âpanakâ[*r*]*der*
	Loc.	—	—	

(a) Like *tini* 'that (person) absent' are declined the *rational* pronouns (*honorific*) *jini* (*jânhâ*) 'who,' *ini* (*inhâ*) 'this (person) here,' *uni* (*unhâ*) 'that (person) there.' Like *âpani* is declined *âpani* 'self,' omitting the *âpanak* forms.

(β) Like *se* (*tâhâ*) are declined the *animate* pronouns (*common*) *je* (*jâhâ*) 'the one that,' *e* (*ihâ*) 'this (one) here,' *o* (*uhâ*) 'that (one) there': also 'the interrogative' *ke* (*kâhâ*) 'who?', and 'the indefinite' *keha* (*kâhâ*) 'any one' in the singular with *o* suffixed; as, *kâhâke-o, kâhâr-o dvârâ* and *-haite,* &c.

26. Table of the declension of the *inanimate* pronouns *se* 'it' (absent), *je* 'which,' *e* 'this here,' *o* (*ai*) ' that there,' and *ki* 'what?'

No.	Case.	se	je	e	o (ai)	ki
Singular.	Nom. Acc.	tâhâ	jâhâ	ihâ	uhâ	ki
	Instr.	tâhâte, tâhâ[r] dvârâ, taddvârâ	jâhâte, jâhâ[r] dvârâ, jaddvârâ	ihâte, ihâ[r] dvârâ, etaddvârâ	uhâte, uhâ[r] dvârâ	kise, kiser dvârâ —
	Dat.	tâhây, tâhâte	jâhây, jâhâte	ihây, ihâte	uhây, uhâte	kise[te], kite
	Abl.	tâhâhaite	jâhâhaite	ihâhaite	uhâhaite	kise, ki haite
	Gen.	tâhâr	jâhâr	ihâr	uhâr	kiser
	Loc.	tâhây, tâhâte	jâhây, jâhâte	ihây, ihâte	uhây, uhâte	kise[te], kite
Plural.	Nom. Acc.	sei sakal*	je sakal*	ei sakal*	ai sakal*	Same as Singular, excepting that *ki* may be doubled. (Upak. p. 41.)
	Instr.	sei sakale sei sakal -dvârâ	je sakale je sakal -dvârâ	ei sakale ei sakal -dvâra	ai sakale ai sakal -dvârâ	
	Dat. Abl.	sei sakale sei sakal -haite	je sakale je sakal -haite	ei sakale ei sakal -haite	ai sakale ai sakal -haite	
	Gen.	sei sakaler	je sakaler	ei sakaler	ai sakaler	
	Loc.	sei sakale	je sakale	ei sakale	ai sakale	

N.B. The preceding pronouns (*se, je, e, ai, ki*), used *adjectively*, are indeclinable: this observation cannot be too carefully noted.

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* *For sakal* we may write *guli* or *gulâ* and decline *throughout as for* nouns in *i* or *â*.

Furthermore, the reduction of the bases *tâhâ, jâhâ,* and *kâhâ* to the monosyllables *tâ, jâ,* and *kâ* respectively is characteristic of some phraseology, as are *ete* [=*ihâte*] and *ote* [=*uhâte*].

27. Lists of pronouns employed as nouns alone, adjectives alone, and as both nouns and adjectives :—

Nouns.

anya keha 'another (different) one.'
âr keha 'another (additional) one.'
ubhay[*i*] 'both,' 'the two.'
etâ [or -*tî* or -*khâni*] 'this one here.'
kichhu nâ kichhu 'something or other.'
keha nâ keha 'some person or other.'
ke-i-bâ 'who indeed ?'

ketâ [or -*tî*] 'who ?'
[*kona*] *kichhu* 'any [or some] thing.'
[*kona*] *keha* 'any [or some] person.'
kontâ [or -*tî*] 'which one ?'
je kichhu 'whatever,' 'anything.'
je keha 'whoever,' 'anyone.'
setâ [or -*tî* or -*khâni*] 'that one away.'

Adjectives.

anya [*kona*] 'another.'
âpan [*âpan*] 'own.'
âr âr 'divers other.'
âr ek [or -*kona*] 'another.'
eta 'so many [or much].'
kata 'how many [or much] ?'
kon 'what ?', 'which ?'
kona [*ek*] 'a,' 'any.'
kona nâ kona 'one or other.'

jata 'as many [or much].'
je kona 'what [or which] ever,' 'anysoever.'
tata 'so many [or much].'
tadîya 'his,' 'her,' 'its.'
nija [=*nijer*] 'own.'
sarba (*sab*) 'all,' 'every.'
sva [*sva*], ⎫
svîya, svakîya ⎬ 'own.'

Nouns and Adjectives.

anya ' [an]other.'

anek ' many,' ' several.'

amuk ' a certain [one].'

âr[-*o*]   *kichhu*   ' any   [*or* some] more.'

âr [or *anya*] *sakal* ' the other[s],' ' the rest [of].'

kichhu ' any [*or* some].'

je[*nâ*] *se* ' any [one] soever.'

je sakal ' who [*or* what] ever.'

para [or *apar*] ' [an]other.'

paraspar ' each other['s].'

pratyek ' each,' ' every [one].'

phalanâ ' a certain [one].'

sakal [or *tâbat*] ' all,' ' every [one].'

VERB.

28. There are *five* kinds of ' verbs' (*kriyâpad*)—' simple' (*sâmânya*), ' causal' (*ṇijanta*), ' compound ' (*jaugik*), 'reciprocal' (*anyonya*), and ' nominal ' (*nâm*).

29. ' The simple verb' expresses, in one word, an action of a *common* kind; as, *kari* ' I do,' *karilâm* ' I did,' *kariba* ' I shall do,' &c from the ' root ' (*dhâtu*) *kar* ' do.'

30. ' The causal verb'* expresses, in a word, an action done *through another*; as, *karâi* ' I cause (one) to do,' *karâilâm* ' I caused (one) to do,' *balâilâm* ' I caused (one) to say,' *khâwâiba* ' I shall cause (one) to eat,' &c.

31. ' The compound verb' expresses, in two or more words, the meaning of a simple or causal verb; as, *gaman kari* ' I go' (=do going), *darśan karâilâm* ' I caused (one) to see,' *darśan karâiyâ deo* ' do you get (one) to see,' *garâiyâ pheliyâ diba* ' I will roll (one) right down,' &c; *parâjit hailâm* ' I was defeated,' *pirit haiyâchhi* ' I am ill,'† &c ; *karite pâra* ' you can do,' *karite pâriba* ' I shall be able to do,' *balite pârâ jây* ' can be said,' &c ; *jâite hay* ' (one) should go,' *karite haibe* ' (one) must do,' &c. *Vide* §§ 56, 57 *infra*, where other varieties are exemplified.

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* The *causal root* is mostly the same as the *simple verbal noun*; thus, *karâ, khâwâ, dewâ,* &c are roots and verbals at the same time.

† A very large number of Sanskrit past participles in *t* (*occasionally n*) *is* found in Bengâlî in construction with *a part of ha* ' be '—so virtually forming Passive Verbs.

32. 'The reciprocal verb' expresses, in two or more words, *an action done mutually*; as, *kâṭâkâṭi kari* 'we slay one another,' *mârâmâri karilâm* 'we smote one another,' *balâbali kariba* 'we shall address one another.'

33. 'The nominal verb' (not common in prose) expresses, in one word, *an action of a noun*; as, *śabdila* 'he spake' (from *śabda* 'word'), *jigyâsilen* 'he enquired' and *jigyâsiyâ* 'enquiring' (from *jigyâsâ* 'enquiry'), *sambodhila* 'he addressed' and *sambodhiyâ* 'addressing' (from *sambodhan* 'addressing'). It should be observed that the third person of the imperfect tense and the participles of such verbs are almost exclusively used: other tenses &c expressible as 'compound verbs.'

34. There are said to be *six* 'moods' (*rûp*)—'indicative' (*svarûpârthasûchak*), 'imperative' (*anumatisûchak*), 'subjunctive' (*sanśayasûchak*), 'potential' (*bidhi-sambhâbanâ-o-sâmarthyasûchak*), 'obligative' (*âbaśyakatâsûchak*), 'infinitive and (indeclinable) participles' (*asamâptisûchak*). The *obligative mood* and *participles* alone have special meanings in Bengâlî, which will require a good deal of explanation.*

35. An action must occur in *one of three* 'times' (*kâl*) —'present' (*bartamân*), 'past' (*atîta*), or 'future' (*bhabishyat*). In Bengâlî, to the *present time* are assigned *two* 'tenses' (*kâl*)—'present' (*nityaprabritta bartamân*) and 'present definite' (*asampanna bartamân*); to the *past time, five* 'tenses' (*kâl*)—'imperfect' (*bartamân sâmípya atîta*), 'perfect' (*bartamânsparśi atîta*), 'pluperfect' (*parokhya atîta*), 'aorist' (*nityaprabritta atîta*), and 'imperfect definite' (*asampanna atîta*); to the *future*, one 'tense'—'future' (*bhabishyat*).*

36. In the Bengâlî verb there is no distinction of *number*, which is determined by the expressed or implied subject.

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* The terms here used are Yates', whom I have followed out of regard for young students who are likely *to read his book.* He does not use the word 'obligative' *but explains the form on p. 61.*

37. TABLE OF VERB-SUFFIXES.

Mood	Tense	First.	Second.		Third.	
		ámi or ámará	tumi or tomará	tui or torá	tini or tánhárá	se or táhárá
Indicative.	Present Pres. Def.	*i* itechhi	*a* (o†) itechha	*is* itechhis	*en* (n, yen†) itechhen	*e* (yt) itechhe
	Imperfect Perfect Pluperfect	*ilám* iyáchhi iyáchhilám	*ile* [or *ilá*] iyáchha iyáchhile [or -ilá]	*ili* iyáchhis iyáchhili	*ilen* iyáchhen iyáchhilen	*ila* [or *ilek*] iyáchhe iyáchhila
	Aorist. Imp. Def.	*itám* itechhilám	*ite* [or *itá*] itechhile [or -ilá]	*itis* itechhili	*iten* itechhilen	*ita* itechhila
	Future	*iba*	*ibe* [or *ibá*]	*ibi*	*iben*	*ibe* [or *ibek*]
Impe-rative.	Present Future	*i* —	*a* (o†) *io*	*nil* [or *is*]	*un* *iben*	*uk* —

Present Future Imperfect Pluperfect	same as the Indicative Present. same as the Indicative Aorist.
Perfect	Compounded of the Indicative Present of *thāk* 'remain,' and an *iyā*-Participle.‡
Potential	Compounded of a part (in general) of *pār* 'able,' and the *ite*-Infinitive—the Agent being in the Nom. Case.§
Obligative	Compounded of the 'third common' of an Indicative Tense of *ha* 'be,' and the *ite*-Infinitive—the Agent being in the Acc. or Gen. Case.
Infinitive.	*ite.*
Participles.	*iyā, ite.*
Verbal Nouns	*ā (wāt) simple.* *āna (wānat) causal.*

* It is hardly worth while giving the 'common' suffixes for *mui* or *morā*.
† For vowel-final roots; as, *hao, han* [or *hayen*], *hay; pāo, pān* [or *pāyen*], *pāy; hawā, pārwā, pāwāna*—from *ha* 'be,' *pā* 'get' respectively. Similarly *deo, den, dewā*, &c;
‡ *hawānā* (a) 'give,' but for this see § 39 (iii).
Not necessarily so 'compounded' always; thus, *āhār karile* 'if (one) has eaten,'
from *karite pāri nāi* 'if I have not been able to do,' &c.
The formation of the so-called "Potential, Perfect and Pluperfect" (Yates, p. 63;
is explained hereafter.

38. CONJUGATION OF *kar* 'do' with the ordinary suffixes:—

Mood.	Tense.	Person—singular and plural.			
		First.	Second.*	Third	
		ámi or *ámará*	*tumi* or *tomará*	*tini* or *tánhárá*	*se* or *táhárá*
Indicative.	Present Pres. Def.	*kari* *karitechhi*	*kara* *karitechha*	*karen* *karitechhen*	*kare* *karitechhe*
	Imperfect	*karilám*	*karile*	*karilen*	*karila* [or *-lek*]
	Perfect	*kariyáchhi*	*kariyáchha*	*kariyá-chhen*	*kariyáchhe*
	Pluperfect	*kariyá-chhilám*	*kariyá-chhile*	*kariyá-chhilen*	*kariyá-chhila*
	Aorist Imp. Def.	*karitám* *karite-chhilám*	*karite* *karite-chhile*	*kariten* *karite-chhilen*	*karita* *karite-chhila*
	Future	*kariba*	*karibe*	*kariben*	*karibe* [or *-bek*]
Impe-rative.	Present Future	*kari* —	*kara* *kario*	*karun* *kariben*	*karuk* —
Subjunctive (with *jadi* 'if,' &c.)	Present Future	} same as the Indicative Present.			
	Imperfect Pluperfect	} same as the Indicative Aorist.			
	Perfect	Compounded of the Indicative Present of *thák* 'remain,' and the Participle *kariyá*.†			

* ' *Common* ' form omitted : easily supplied from § 37.
† *Vide* note ‡ on p. 31.

Conjugation of *kar* ' do '—*continued.*

Potential	Compounded of a part (in general) of *pár* ' able,' and the Infinitive *karite*—the Agent being in the Nom. Case.
Obligative	Compounded of the ' *third common* ' of an Indicative Tense of *ha* ' be,' and the Infinitive *karite*—the Agent being in the Acc. or Gen. Case.
Infinitive	*karite.*
Participles	*kariyá, karile.*
Verbal Nouns·	*kará (simple), karáṇa (causal).*

39. All Bengálî Verbs are conjugated like *kar* ' do,' with very few exceptions :—

(i.) The root *já* ' go ' is only irregular in the Indicative Imperfect (*gelám* ; *gele* ; *gelen, gela*), Perfect (*giyáchhi* ; *giyáchha* ; *giyáchhen, giyáchhe*), and Pluperfect (*giyáchhilám* ; *giyáchhile* ; *giyáchhilen, giyáchhila*) ; and in the Participles (*giyá, gele*). In its place, *jáiyá* is also good.

(ii.) The root *ás* ' come ' is only irregular in *esa* (optionally for *áisa*) the second person of the Indicative, Imperative, and Subjunctive Present,* but with the *il-*suffixes the root *á* (optionally for *ás*) is found.

(iii.) The root *d(a)* or *d(i)* ' give ' is only irregular in the Indicative and Subjunctive Present (*di* or *dii* ; *deo* or *dáo* ; *den, dey*), and in the Imperative Present (*di* or *dii* ; *deo* or *dáo* ; *diun* or *din, diuk* or *dik*). The other tenses &c are regular—*ditechhi*, &c ; *dilám*, &c ; *diyáchhi*, &c ; *diyáchhilám*, &c ; *ditám*, &c ; *ditechhilám*, &c ; *diba*, &c ; *dite* ; *diyá, dile* ; *dewá.*

(iv.) The root *kin* ' buy ' (like all *i-*roots) optionally takes *ken* in the second and third persons of the Indicative and Subjunctive Present (*kina* or *kena*·, *kinen* or *kenen, kine* or *kene*), and in the second person honorific

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* *We read also*—*áisi, áisen* (*áise*), *áisun* (*áisuk*).

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of the Imperative Present (*kina* or *kena*). The Verbal Noun, however, must always be *kenâ*.

(v.) The root *uṛ* 'fly' (like all *u*-roots) optionally and absolutely takes *oṛ* wherever *kin* takes *ken* optionally and absolutely, throughout.

(vi.) CONJUGATION OF THE ROOT *âchh* 'be':—

Mood.	Tense.	Person—singular and plural.			
		First.	Second.	Third.	
				Honorific.	Common.
Indi- cative.	Present Past Future	*âchhi* *chhilâm* *thâkiba*	*âchha* *chhile* *thâkibe*	*âchhen* *chhilen* *thâkiben*	*âchhe* *chhila* *thâkibe*
Impe- rative.	Present Future	*thâki* —	*thâka* *thâkio*	*thâkun* *thâkiben*	*thâkuk* —
Subjunctive (with *jadi* 'if', &c.)	Present Future —	}*thâki*	*thâka*	*thâken*	*thâke*
	Imperfect Pluperfect —	}*thâkitâm*	*thâkite*	*thâkiten*	*thâkita*
	Perfect	{ Compounded of the Subjunctive Present and *thâkiyâ*.			
Potential {		Compounded of a part (in general) of *pâr* 'able,' and *thâkite*.			
Obligative {		Compounded of the '*third common*' of an Indicative Tense of *ha* 'be' and *thâkite*.			
Infinitive		*thâkite*			
Participles		*thâkiyâ*, *thâkile*			
Verbal Noun		*thâkâ*			

40. Before proceeding to explain the uses and powers of the Moods and Tenses, we may observe that, generally, 'the negative particle *ná*' (*nañ*) *follows* the Indicative,* Imperative, Potential, and Obligative, and *precedes* the Subjunctive, Infinitive, Participles, and Verbal Noun; as, *se pare ná* 'he reads not'; *tumi jáio ná* 'don't you go'; *ámi karite pári ná* 'I cannot do'; *ámáke jáite haibe ná* 'I must not go': *jadi ná kari* 'if I don't do'; *se jena ná jáy* 'may he not go'; and *ná karite, ná kariyá, ná karile, ná kará.* Hereafter follow explanations of the prominent uses and powers of the Moods and Tenses, in their order :—

41. *Indicative Mood—Present Tense*

(*a*) denotes *a persistent state* (that was, shall be, and is), and *a natural quality*; as, *ámi berái* 'I used to stroll before, shall stroll after, and am strolling now'; *pákhi ure* 'bird flies,' 'flying' (*orá*) being a natural quality.†

(β) used optionally for the *Pluperfect Tense*, of an undoubtedly past event; as, 1757 *khríshṭábde Palásir juddha hay* (=*haiyáchhila*) 'in A.D. 1757 battle of Plassy took place,' 1810 *sáler márch máse tánhár janma hay* (=*haiyáchhila*) 'he was born in March, 1810.'

(γ) conveys with *ná* in the '*third common*,' without an expressed Agent, the sense of 'action now improper' (*ekhyane kará uchit nay*); as, *eman káj káre ná* '(one)

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* In expressions of an *indefinite* or *subjunctival* character *ná* is found before the Mood; thus, *ná haibe kena?* '(there's no reason) why it shall not be!', 'of course!', 'capital!'; *taháder anurúp ná kara kena?* '(there's no reason) why you shouldn't imitate them'; *kon rájá— ihá bibechaná ná karen?* '(there's no) king who does not consider this &c.'; *ámi táhádigke ná dekháiyáchhi, ekháne emat drabya nái* 'there's nothing here I've not shown them.'

† Original exegesis runs thus—*ámi berái, arthát ámi itipúrbe beráitám, ihár pare beráiba, eban bartamán kále-o beráiyá tháki.* And *pákhi ure, arthát pakhyir prakritisiddha guṇ orá, tadanusáre se uriyá tháke.*

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should not do so (now)'; *eman kathâ bale nâ* ' (one) should not say so (now),' i.e. (one's) saying so is not proper=*eman kathâ balî uchit nay.*

(δ) denotes *past time*, when used with *nâi* ' not '; as, *âmi kari nâi* ' I have not done' (=*âmi kariyâchhi nâ*); *se kare nâi* ' he has not done ' (=*se kariyâchhe nâ*), &c.

42. Indicative Mood—Present Definite Tense

(a) denotes *an action begun, but not yet determined*; as, *âmi likhitechhi* ' I am writing '=my writing has begun, but is not yet finished ; *ek din âmi dekhilâm ekṭî bâlak paṛite jâitechhe* ' one day I saw a boy going to read.'

(β) denotes *certainty in the future* ; as, *âji bikâle âmi tomâder bâṛî* jâitechhi* ' this evening I am going to your house (for certain†) '; *tumi kâli kakhan bâṛî jâitechha* ' to-morrow when are you going home (for certain †) ? '

43. Indicative Mood—Imperfect Tense

(a) denotes '*an action just finished*' (*alpa kâl mâtra kârjya samâpta*) ; as, *tini eimâtra âsilen* ' he came just now '; *se ei gela* ' he just went '; *ai tinṭâ bâjila* ' it just struck three '; *eimâtra bṛishṭi haila* ' rain fell just now.'

(β) denotes '*past successive actions*' (*atîta kâle ghaṭanâ-paramparâ*) ; as, *tomâder bâṛî gelâm, kintu tomâr dekhâ pâilâm nâ, ekṭu apekhyâ kariyâ thâkilâm, pare chaliyâ âsi-lâm* ' I went to your house, but didn't get a sight of you : I waited on a little, then came away.'

(γ) denotes *pluperfect time* in a sentence which requires another sentence to complete or elucidate the sense ; as, *kâli eta bṛishṭi haila, kintu garam gela nâ* ' yesterday all that rain fell, but the heat is not gone '; *se kâli âsila baṭe, kintu kichhu phal haila nâ* ' he came yesterday it is true, but no good resulted.'

In both cases *time and action* are both completely past—no connection with the present, really requiring the

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* The construction of *bâṛî* and place-names with ' Verbs of motion ' (*jâite, âsite, gaman karite, jâtrâ karite, prasthân karite*, &c) is either the Locative or Accusative.

† *i.e. niśchay jâiba—jâibe.*

Pluperfect Tense (§ 45); but, as the idea needs a complement, the Imperfect Tense is used.*

(δ) denotes *proximate future time*; as, *belá haila* 'it is time' (=*śighra belá haibe*); *ámi chalilám* 'I am off' (=*ámi śighra jáiba*); *kotháy chalile* 'whither away?'; *ámi gelám* 'I am undone'; *bhái, ná kháite páiyá marilám* 'friend, I am dying through want of food.'

44. *Indicative Mood—Perfect Tense*

(*a*) expresses '*an action perfected and so lasting till now*' (*kárjya sampúrṇa haiyá ekhan-o parjyanta sei sampúrṇa abasthây rahiyáchhe*); as, *tini basiyáchhen* 'he [has sat and] is now seated'†; *ámi rág kariyáchhi* 'I [have got angry and] am now angry'; *se nijukta haiyáchhe* 'he has a commission'; *se mṛita haiyáchhe* 'he is dead'; *táte ote ekhan baṛa amil haiyáchhe* 'great differences are now existent between one and the other.'

(β) expresses *an action perfected, the direct or indirect effects of which are now existent*; as, *íśvar sakal padártha sṛishṭi kariyáchhen* 'God created all things [which are now existent]'‡; *káli brishṭi haiyáchhe* 'yesterday there was rain [whereof the effects—decrease of heat &c—are now existent]'‡; *káli ámi se aushadh tinbár* [or *tinbáre*] *kháiyáchhi* 'yesterday I took that physic three times [or in three doses],' implying existent effects.

(γ) denotes *an action of ‘ going ’ or ‘ coming ’ perfected,*

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* Compare the first example with Yates' — *tini dúr deśhaite ásiyáchhilen, kintu lokerá tánháke gráhya karite prastut haila ná* ' he came from afar, but people were not ready to receive him,' and see § 45.

† i.e. *tánhár upabeśankárjya sampúrṇa haiyáchhe, eban ekhan-o tini sei upabishṭa abasthây áchhen.*

‡ Had the Pluperfect Tense been used, the contents of the brackets would not have been suggested or implied.

Original exegesis runs thus—*íśvarer sṛishṭikárjya sampúrṇarúpe śesh haiyáchhe, kintu sṛishṭa padárthasakal bartamán rahiyáchhe. And brishṭikárjya sampúrṇarúpe śesh haiyáchhe, kintu ushṇatáhrás prabhṛiti táhár phal bartamán áchhe.*

implying the negation of ' returning '; as, *se giyáchhe* ' he has gone [is absent, and has not come back]'; *se ásiyáchhe* ' he has come [is present, and has not gone back].'

N.B.—We may note here a form of this tense obtained by *diæresis* (so to speak), which serves for what Syám. calls 'a Statistical'; thus, *rájkanyá pálan·kopari śuiyáchhen* ' the princess is lying down on a couch'; *ámi seiabadhi ekháne basiyá-áchhi* ' I have been sitting here since '; *se mariyá-áchhe* [or *-rahiyáchhe*] ' he is lying dead '; *úrddhvanetre asíma gaganmárge cháhiyá-áchhe* [or *-rahiyáchhe*] ' with eyes raised they stand gazing into boundless space.'

45. *Indicative Mood—Pluperfect Tense*

(*a*) expresses *time and action completely past*, no connection with present; as, *ámi káli tomáder bárí giyáchhilám* ' I went to your house yesterday '; *áji ghoráhaite pariyá giyáchhilám* ' I fell from my horse to-day.'

(*β*) expresses *a past event antecedent to another past event*; as, *táhár ásibár púrbe ámi sekháne giyáchhilám* ' before his coming I went there'; *ámi Kalikátáy giyáchhilám* ' I went to Calcutta [and have returned] '*; *ei sekháne giyáchhilám* ' I have just been there.'

N.B.—With the homogeneous examples given in § 44 compare—*kámánsamúha tin kroś path parjyanta byápiyáchhila* ' the artillery extended along the road for six miles'; *ei sakal bhábite bhábite játanáy tánhár hriday bidírna haitechhila, tini unmatter nyáy táhár mukhmandaler upar cháhiyá-chhilen* [or *-rahilen*] ' (whilst) his heart was being torn with anguish as he kept pondering all this, he, like a maniac, stood gazing upon her countenance.'

46. *Indicative Mood—Aorist Tense*

expresses *persistence or habit in past time*; as, *goru śrin·gághát karita* ' the ox used to butt'; *ámi bályakále eirúp káj karitám* ' I used to act so in childhood.'

47. *Indicative Mood—Imperfect Definite Tense*

describes *an event as going on in past time*, but not yet complete; as, *ámi likhitechhilám* ' I was writing'; *tini bhúmi khanan karitechhilen itimadhye ekţi anda uţhila* .

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* *i.e. ámi giyáchhilám eban ásiyáchhi.*

'while he was delving an egg turned up'; *keman sukhe âmarâ berâite chhilâm!* 'how delightfully we were rambling about!'; *dekhilen tini etakhyan mriter nidrâbhan·ga janya cheshtâ karite chhilen!* 'he perceived he was all along trying to waken up a corpse!'; *dui janer jîbane je je ghatanâ haiyâchhila tâhâr-i kathâ haite chhila* 'the two were talking only of the adventures each had met with in his time.' The tense is, of course, a composite one.

48. *Indicative Mood—Future Tense*

(*a*) implies that *an event will occur in the future*—after or before another event, may be; as, *tumi âsile âmi jâiba* 'when you come, I will go;' *se dastâ bâjibâr pûrbe skule jâibe* 'he will go to school before 10 o'clock.'

(β) conveys in the '*second person*' the idea of '*you must*' used somewhat imperatively; thus, *tâhâke sîghra patra likhite balibâ* 'you must tell him to write at once'; *âmi sahî kariba o tumi tâkâ dibâ* 'I shall sign and you must pay'; *tumi keman âchha o ki ki pustak para âmâke jânâibâ* 'you must tell me how you are and what books you read'; *tâhâder sahit bibâhasambandha karibâ nâ* 'you must not form matrimonial alliances with them.'

(γ) conveys in the '*third common*,' without an expressed Agent, the idea of 'ever right and obligatory' (*sarbadâ uchit o bidheya*); as, *prâtahkâle uthiyâ hât mukh dhuibe* '(one) should get up betimes and wash hands (and) face'; *sarbadâ satya kathâ kahibe* '(one) should ever speak the truth'=*sarbadâ satya kathâ kahâ uchit.*

49. *Imperative Mood*—constructed as *a negative precative,** kara nâ; karun nâ, karuk nâ*; and, as *a negative* ·

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* Explained by S'yâm. B. Beng. p. 216—*kintu bartamân-kâliya anugyâ-pade 'nâ' jukta haile tâhâ prakritârthak-i thâke; jathâ, jâo nâ, arthât jâo*='but when you add *nâ* to the *Imperative Present*, it still has only a *positive* sense; as, *jâo nâ* '*do go.*' Even *jâio nâ*='*pray go,*' occasionally. In his Eng.-Beng., moreover, he adds a note—'in this sense the emphasis is always to be laid upon the principal word, and not upon the negative particle.'

prohibitive, nâ kari; kario nâ; kariben nâ, nâ karuk.
Observe the following examples of this Mood—*jata
kashṭa pâi nâ kena?* 'suffer whatever privation I may—
no matter' = *jata kashṭa pâri, tata pâi — nâ kena,
tâte hâni ki; âmi je hai nâ kena?* 'be whoever I may—
no matter'; *disa, âmarâ kebal bâkyete prem nâ kariyâ
kârjyete prem kari* 'pray, let us not love in word merely,
but in deed'; *ki haiyâchhe khule [=khuliyâ] bal nâ*
'what's the matter, *do* tell out'; *ai sakal ghaṭanâ
dekhile-i, sei samay upasthit, ihâ jânio, kintu bhay kario nâ*
'as soon as you see those events, be sure the time is come,
but fear not'; *tini âpan chhâtradigke lekhâparâ jata
śikhâite pârun [bâ] nâ pârun* 'be he able or not able to
give his pupils whatever instruction he can' = *tini &c
lekhâparâ jata pâren, tata &c*; *jata kashṭa hauk nâ kena?*
'be there whatever privation there may — no matter'
=*jata kashṭa pâre, tata &c*; *biśesh truṭi hauk nâ hauk*
'be there particular fault or be there not'; *âmâke
anugraha kariyâ panchiś ṭâkâ dhâr diben?* 'would you
kindly lend me 25 rupees, Sir?'; *âpani* [or *Mahâśay*]
tâhâder deś binashṭa kariben nâ 'Sir, you may [or should]
not waste their country.'

50. *Subjunctive Mood* may be exemplified as follows:—
âmi jadi semat kari [not *kariba**], *tabe âmâr danda haibe*
'if I do so, then I shall be punished'; *tini karen bhâla, nâ
karen bhâla* '(if) he does so, well—(if) not, well'; *âmi
prârthanâ kari tumi sukhî hao* 'I pray you may be happy'†;
âr jena kakhan-o eman nâ hay [, *ei nimitte âmi prârthanâ
kari*] 'I pray that it may never be so again'; *masâri bhâla
kariyâ jhâṛa jena dhûlâ bhitare nâ thâke* 'brush curtains
well that no dust be left in them'; *pâchhe kona bipad
ghaṭe, ei âsan·kây* [or *bhaye*] *tânhârâ palâyan karilen*
'fearing some trouble might befal, they made off'; *se*

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* Observe that '*jadi âmi kariba*' *erûp pad hay nâ.* Of
course this observation excludes expressions like '*jadi e
karma karibe*'='*as you will do this,*' &c.

† Strictly, no doubt, an unsatisfactory example: vide
Upak. p. 85 for the proper explanation.

pâchhe śîghra nâ jây, seijanya kabach dekhâilen nâ ' he didn't show the amulet lest she mightn't be off at once ' ; *pâchhe tânhâr asantosh janme baliyâ âmi kichhu bali nâi* ' I said nothing lest he might be annoyed ' ; *ki jâni râjâ tânhâr upar kruddha han* ' haply [or lest] the *râjâ* may be angry with him ' ; *tini, âpan pautra pratyâgaman karite nâ châhe ei mânase, ek bhoj karilen* ' with the object of making his grandson averse from returning, he gave an entertainment ' ; *tâhâr krore tin batsar parjyanta śiśuke kona mate dewâ nâ hay, ihâ biśesh kariyâ dekhite haibe* ' (one) must take particular care that the child is on no account entrusted to her nursing for three years ' ; *jadi tomâke path dekhâitâm, tabe tumi biśvâs karite nâ* ' if I had shown you the road, you would not have believed ' ; *jadi tumi âmâke balite, tâhâ haile âmi kariyâ phelitâm* ' if you had told me, in that case I would have done everything ' ; *âmi jâitâm, kintu abakâś pâilâm nâ* ' I would have gone, but had no chance ' ; *tâhâ jadi kariyâ thâki, tabe tâhâte âmâr ki lâbh?* ' if I have done that, then what good (is it) to me? ' ; *e kathây jadi keha râg nâ kariyâ thâke, tabe bodh hay âpani âmâder upar râg kariben nâ* ' if nobody has (ever) felt annoyed at this saying, clearly you should not be annoyed with us ' ; *tâhâ jadi* tini jathârtha kariyâ thâken, Kort sthâpit haibâr chhay batsar pûrbe kariyâchhilen* ' if he really did commit it (*i.e.* the crime), he committed it six years before the Court was set up ' ; *âmi jadi bhrânta haiyâ thâki, tabe tâhâte âmâr dandanîya aparâdh haita* ' if I have gone astray, then were it *a* sin to be punished in me.' ‡

To the above may be added the following *Conditional* examples—*jadi tâhâr dvârâ mrityur râjatva haila, tabe* &c ' as the empire of Death arose with him, &c ' ; *tini jadi Sener pautra han, tâhâ haile tânhâr pûrbe Sen-banśîya ât jan râjâ haiyâchhilen* ' as he is (=was) the grandson of Sen, it follows there were eight *râjas* of the Sen-line before him ' ; *jadi anek din rûpântarit nâ haila, tâhâ haile âdim anukrit śabder mûrti hayta tâhârâ ekhan-o*

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* Here *jadi* seems=jadi-i ' granted [or supposing] that '—an idea ostensibly conveyed by suffixing *i* to any member of the formula *jadi kariyâ thâki.*

dhâraṇ kariyâ âchhe ' as they were not transformed for a long time, it follows that they *may* still retain the features of the words they originally corresponded with.'

51. *Potential Mood* needs little explanation : examples thereof are—*âmi karite pâri* ' I may [*or* can] do '=am allowed, am likely, *or* am able to do* ; *tumi parite pâribe* ' thou shalt be able to read ' ; *tini chalite pâriten* ' he had been able to go,' &c.†

The so-called ' Potential, Perfect and Pluperfect ' is compounded of the future of *thâk* ' remain ' and an *iya-* Participle ; as, *âmi bhojan kariyâ thâkiba* ' I may [*or* might] have dined '; *eta dine tâhâr pîṛâr upaśam haiyâ thâkibe* ' by this time his pain may [*or* must] have been relieved ' ; *anumân kari âmâr kathâ tini śuniyâ thâkiben* ' I fancy he may [*or* must] have heard what I said ' ; *ei samayer madhye tumi âmâr patra niśchay-i pâiyâ thâkibe* ' by this time you *must* have got my note ' ; *tomâr grihasakal nirmanushya haiyâ pariyâ thâkibe* ' your homes may have come to be tenantless.'

52. *Obligative Mood*, like the Potential, is not strictly a Mood, but rather a paraphrase of one ; thus, *âmâke* [*or* *âmâr*] *tâhâ karite hay* ' I ought to do that '; *tomâke* [*or* *tomâr*] *tâhâ dite hay* ' you ought to give that '; *tâhâke* [*or* *tâhâr*] *uhâ ânite haibe* ' he will have to bring that ' ; *âpanâke* [*or* *âpanâr*] *jâite haita* ' you would have had to go ' ; *âmâke jâite nâi* ' I may [*or* must] not go,' &c.‡ It will be seen, however, from the following examples that *the Agent* need not always be expressed, and that the *iyâ-Participle* follows the rule given in § 53 (ii)— *tânhâke* [*tomâr*] *mânya karite haibek* ' you must respect him ' ; *tânhâke śishyadigke śikhyâdân karite haita* ' he used to have to give instruction to pupils '; *ihâke*

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* *arthât âmâr karâ bidhisammata, bâ âmâr karibâr sambhâbanâ âchhe, bâ âmâr karibâr sâmarthya âchhe.*

† With the adjective *pârak* ' able,' observe—*tini ei karma karite pârak*, &c—veritable Potentials.

‡ S'yâm. B. Beng. p. 210 has an excellent note on *these formulæ.*

dharite haila ' (he) was obliged to catch it '; *hindudigke bidhabâ bibâha karite nâi* ' the Hindûs are not allowed to marry widows '; *tânhâke karma parityâg kariyâ palâyan karite haila* ' he was forced to leave his business and run away '; *râkhâlî kariyâ jâbajjîban duḥkhe kâljâpan karite haita* ' (he) would have had to live all his life, as a herds-man, in poverty '; *śab kâṭiyâ chhâtradigke dekhâiyâ dite haita* ' (he) used to have to dissect bodies and demonstrate to pupils '; *bṛiddha o rugna haiyâ tânhâke hânspâtâle giyâ thâkite haila* ' when he got old and ailing, he had to go to the hospital and live.'

53. *Infinitive Mood* in Bengâlî is much the same as in other languages; but, the so-called *Participles* (non-temporal and impersonal) are, taken together, character-istic of the language :—

(i) As for the *Infinitive Mood*, we append some peculiar idiomatic uses. One of them is its being *repeated* (gene-rally) to express "the continuance or repetition of a subordinate idea concurring or concluding with the main one "; as, *se khâṭite khâṭite* [or *khâṭiyâ khâṭiyâ*] *mariyâ gela* ' he labouring and labouring died,' *i.e.* he killed himself by constant labour; *likhite likhite likhe* ' (one) writes well by practice '; *tâhâr basite basite khâwâ haila* ' while seating himself, he ceased eating ', or " he hardly sat down when he was done eating " (S'yâm.); *jâite jâite pathe mariyâ gela* ' he went on and died by the way '; *pathe jâite anek biṣhay dekhite pâibe* ' as you go along you will get to see many objects '; *se jâtrâ karite karite śeshe sekhâne paunchhila* ' he journeyed on and on and at length arrived there '; *biśvabidyâlaye thâkite thâkite-i tini ek grantha ra-chanâ karilen* ' even while residing at the University, he wrote a book '; *din thâkite ai karma tomâke karite hay* ' while it is day you ought to do that '; *śatru dûre thâkite-i dût preraṇ kari* ' while the foe is yet afar off, let us send envoys '; *tâhâr anek bibhab thâkite-o ei buddhi haila* ' though he had ample means, he had the idea '; *ai deśer samudây nagare eirûpe jâite nâ jâite-i âmi pratyâgaman kariba* ' ere (you) have done visiting, in this way, every town of the district, I shall return ' ; *tâhâke sampûrṇarûp sustha haite nâ haite-i prasthân karite haila* ' ere he

got quite well, he had to set out.' As an example of a well-known Sanskṛit and Classical construction, observe *dekhite bhayânak haiyâchhila* ' he was frightful to view.'

In the *negative* form, the *Infinitive Mood*, as above, expresses (generally) the subsequency of the subordinate idea to the main one; thus, *âmâr putra nâ marite marite âisun* ' come, Sir, ere my son dies '; *prabhur kathâ śeṣh nâ haite haite balilen* ' ere his master ceased speaking, he exclaimed '; *tumi sekhâne nâ jâite jâite âmi giyâ pauñchhiba* ' ere you get there, I shall have got there '; *tini ek ghaṇṭâkâl nidrâ nâ jâite-i râtri bhor haila* ' ere he had been asleep an hour, day broke ;' *sekhâne âsâr par ek batsar nâ jâite-i prântyâg karilen* ' ere he had been there a year, he died '; *ek dibas atît nâ haite-i senâpati panchatva prâpta hayen* ' ere a day elapsed, the General met his death.'

(ii) As for the *Participles*, it should be observed that the *iyâ-Participle* is the exact counterpart of the so-called Hindî ' Conjunctive in *kar[ke]* '; but, the *ile-Participle* has features of its own and, being extensively used, requires to be exemplified. The Agent of the *personal* Verb should be the Agent of the *impersonal iyâ*-Participle, as in Hindî ;* but, the Agent of the *impersonal ile*-Participle is very often different; as, *âmi âhâr kariyâ tomâder bârî jâiba* ' I, eating, will go to your house '; *se dekhiyâ-o dekhe nâ* ' he sees, but don't perceive '; *se âmâke dekhiyâ-i palâiyâ gela* ' the moment he saw me, he ran away '; *tini khelâhaite nâ uthiyâ-i pensil diyâ likhilen* ' he did not rise from play, but wrote at once in pencil ; *âmi pâile diba* ' if

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* But it may stand absolutely—*Râbaṇer nidrâbhaṅ·ga haiyâ Hanumân dekhilen* ' on Râban's waking up Hanumân beheld '; *adya sabhâ nâ haiyâ kalya baiṭhak haibe* ' the sitting will take place to-morrow, instead of the meeting taking place to-day'; *ekhâne karmer prâdhânya nâ thâkiyâ kebal kartâr-i prâdhânya thâke* ' here the Agent alone is paramount, instead of the Object '; *prântyâg nâ haiyâ ekhan-o je jîbit âchhen, ei âścharjya* ' the wonder is that he is still alive, instead of being dead '; *ai śar tâhâr bakhyaḥsthale lâgiyâ se panchatva prâpta haila* ' he met his death through the arrow having hit him in the breast.'

I get [*or* on my getting], I will give'; *ámi páile tumi páibe* 'if I get, thou wilt get'; *ṭáká háte áile-i tomáke diba* 'the moment the money comes to hand, I shall pay you'; *rath prastut, árohaṇ karile-i hay* 'car is ready, the [best] way is (for you) to get in'; *ámár jáhá karaṇíya táhá ná karile-i nay* 'it won't do [*or* there's no way] for me not to do what I have to do'; *pare kona upáy ná páiyá, ati kátar haiyá, rodan karite karite phiriyá ásiyá, gṛihe prabeś karila* 'afterwards, having no resource, being much depressed, coming back weeping, he entered his house'; *mithyá kathá kahile tomár ki phal haibe* 'what good will it do you to tell lies?' *ekháne ná dekhiyá anya sthane dekhile ámi chinite páritám ná* 'had I seen (him) in any other place but this, I could not have recognized (him)'; *ámi kichhu kichhu upárjan karite ná párile ámár pitár chalá bhár* 'unless I manage to earn a little, it is hard for my father to live'; *se bhojan karile-o tṛipta hay ná* 'he, though eating, is not sated'; *ámi sekháne giyá áile par se gela* 'after I had been there and returned, he went'; *rájá táháke dhariyá ánite ágyá dilen* 'the king bade (him) seize and bring him'; *ai hariṇ sei byádhke nikaṭe ásite dekhiyá uṭhiyá paláila* 'when the deer saw the *shikárí* close on (him), he got up and ran off.'

In concluding this section we may incidentally mention '*the Participle in atah*,' which 'properly conveys the idea of *repeatedly* or *while*'; thus, *táháke chintá karatah* 'while thinking of him'; *se táháke kaṭúkti karatah báhire gela* 'repeatedly abusing him, he went out.'

54. *Verbal nouns* are as prominent a feature of Bengálí as *ile-Participles*. As their name implies, they may govern as Verbs and be governed as Nouns; thus, *ekháne tháká bhála nay* 'to remain here is not good'; *íśvarke prem kará ámáder kartabya* 'to love God is our duty'; *se pustak ásibámátra táháke deo* 'immediately on the book's arrival give to him'; *ámáke dekhibár janye tumi áile* 'you came to see me'; *ámár tatháy paunchhibár kichhu din púrbe tini mariyá giyáchhilen* 'he had died a few days previous to my arrival there'; *tomáte biśvás karáte táhár mṛityu haiyáchhe* 'he has perished through believing in you'; *ááhán thákáy anáháre-i thákite haita* 'for want of advances (to

used to have actually to starve'; *ámár byabahár gyáta hawáte tini balite páren* 'he can speak, as he is acquainted with my habits'; *jáhá haibár, táhá haibe* [or *haiyáchhe*] 'what is [or was] to be, will be [or has been]'; *ihá sahaje-i biśvás haibár nay* 'this is not easy to be believed.'

Passive Voice.

55. The so-called '*Passive Voice*,' another most important element of Bengálí, is compounded of a transitive *Verbal noun* in *á* (*wá*) or *ána* and, to speak generally the '*third common*,' of a Tense (implying the Infinitive and Participles) of the verb *já* 'go'—*the Verbal's Object being in the Accusative Case*; as, *śabda śuná jáy* 'sound is heard';* *pustak páwá giyáchhe* 'book has been found'; *táháke kháwána jáibe* 'he will be made to eat'; *táháder bastu bikray kariyá lawá jáite páre* 'their property can be taken and sold'; *ár kharach jogáite párá jáy nát* 'no more expense can be afforded'; *ai dui akhyar <u>pásápásí</u> lekhá*

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* The explanation of this combination, which remarkably illustrates its Hindî counterpart, is thus given in the Upak.—*Sakarmmak dhátuhaite utpanna á, wá, bá ána bhágánta biśeshyer san·ge* '*já*'-*dhátu joge karmabáchyer kriyá haile, táhár kartá práy úhya tháke, kartá byakta thákile táhár san·ge* '*kartṛik*'-*śabda jukta tháke bá tṛitíyá bibhakti hay, ebaṇ karme dvitíyá bibhakti hay, jathá* '*śabda śuná jáy*,' *ei bákye duiṭí pad áchhe,* '*śabda*' *karmapad ár* '*śuná-jáy*' *kriyápad*=" when the Verb of a *karmabáchya* (*i.e.* the case wherein *the Object* is paramount) is compounded of *já* 'go,' and a Verbal in *á*, *wá*, or *ána* derived (generally) from a transitive root, its *Agent* is commonly understood; but, if it be expressed, it is joined to the particle *kartṛik* or put in the Instrumental Case. The Object, moreover, is put in the Accusative; thus, in *śabda śuná jáy*, there are two terms—*śabda* 'the Object' (*karma*), and *śuná jáy* 'the Verb' (*kriyá*)."

† Nothing less than a Potential Passive—peculiar, *but not uncommon.*

giyâ thâke 'these two letters are constantly written side by side'; *tadbishaye prithak prithak nânâ kathâ śruta hawâ jây* 'many different accounts of the matter are met with.' Akin to this use of *jâ* is that of *par* 'fall,' though the *Verbal* no longer *governs*—*kayek jan dâkâit âhat haiyâ dharâ pariyâchhe* 'several dacoits, being wounded, have been captured'; *chor ekbâr duibâr nâhay tinbâr dharâ nâ parite pâre* 'a thief may avoid being captured once, twice, or thrice'; *anek sainya prântarer madhye mârâ parila* 'several privates were slain in the desert.' Under the foregoing come the *quasi-passives*—*e pathe chalâ jây nâ* 'there's no walking this way'; *âr dânrâna jâite pâre nâ* '(one) can't stand longer,' &c.

And here we may note, incidentally, expressions which have *passive powers* but not *passive forms*; thus, *sthâne sthâne kûp khanan karâ chhila* 'there were wells dug here and there'; *uchchârane bhed karâ hay nâ, kintu likhane bhed karâ haiyâ thâke* 'there's no distinction made in pronunciation, but in writing there is a constant one.' Confer, also, *ekhâne thâkâ haibe nâ, eban âji âmâr berâna haila nâ* 'there'll be no staying here (for me), and to-day there was no strolling for me.' But these examples may come under § 67.

56. Some account of '*Compound Verbs*' has already been given (§ 31); but, in this term must also be included a number of subtle modifications of the ordinary meanings of individual Verbs, obtained by combining their *iyâ-Participles* (uttered with some emphasis) with certain auxiliary verbs. No topic of Grammar is of greater interest or importance, and none demands ampler treatment, than this one; but, the most we can do for it here is to give a number of illustrative examples under each of the heads which the term '*Compound Verb*' commonly comprises.

(i.) *Intensives* are formed with a number of 'auxiliaries' —*uth* 'rise,' *jâ* 'go,' *tul* 'lift,' *da* 'give,' *par* 'fall,' *phel* 'throw,' *râkh* 'keep,' *la* 'take,' &c, &c; thus, *tânhâr saubhâgyakrame sujog ghatiyâ-uthila* 'an opportunity luckily fell-out for him'; *chitâ hûhû kariyâ jwaliyâ uthila* 'the pyre blazed-up with a hûhû'; *âmâr ei ko*

balâte tini râgiyâ-uṭhilen 'because I said so, he raged-out'; *lekhâparâ śikhâ tânhâr asâdhya haiyâ-uṭhiyâchhila* 'it turned-out impracticable for him to pursue his education'; *krame krame samuday piṭh pachiyâ-gela* 'by degrees the whole back became-mortified'; *bâdyadhvani kâmân-dhvanite ḍubiyâ-gela* 'the crash of instruments became-drowned in the roar of cannon'; *uṭhiyâ-jâo, chale* [=*chaliyâ*]-*jâo* 'be-gone, be-off'; *ai karma bandha haiyâ-jâwâte âmi nitânta nihsva haiyâ-giyâchhilâm* 'as the business be-came stopped, I be-came utterly ruined'; *ai sampradâyer anugâmi haiyâ-chalen* 'they are-wont to follow that sect'; *tâhâr bibarṇa mukhmaṇḍalke praphulla kariyâ-tuliyâchhe* 'it has brought her wan countenance -out blooming'; *tânhâke ek pradhân pustak-bikretâr dokâne râkhiyâ-dilen* 'he put him -out in the shop of an eminent bookseller'; *tini ekbâre lekhâparâ chhâṛiyâ-dite pâriben kena ?* 'how could he leave-off study at once ?'; *jadi âpani âmâr paṛâśunâr bhâla bandobast kariyâ-den* 'if you, Sir, will ef-fect a satisfactory arrangement for my education'; *tânhâke anya anya bhâshâ śikhyâ karite ârambha karâiyâ-dilen* 'he in-duced him to begin to study divers other languages'; *krame Hindu sainyagaṇ biśriṅ'khal haiyâ-paṛila* 'gradually the Hindû soldiers be-fell [=-came] dis-organized'; *tini-o san'ge san'ge nâmiyâ-parilen* 'he, too, de-scended in company'; *âmi ai karma kariyâ-phelitâm* 'I had finished-off that'; *âpan bastra śarîrhaite khuliyâ-phelila* 'he threw-off his clothes from his person'; *ek khâni khyudra ghar prastut kariyâ râkhiyâchhe* 'they have got a little chamber constructed'; *sakhîdigke jâhâ balite hay, baliyâ-lao* 'what (you) ought to tell your companions, say-on'; *tumi ei sthân haite bhikhyâ tuliyâ-lao* 'do you take-up the *bhikh* from here.'

(ii.) *Staticals* are formed with the 'auxiliaries' *thâk* and *rah* 'remain'; as, *tini basiyâ-thâkilen** 'he remained-sitting'; *âmi bismayâpanna haiyâ basiyâ-rahilâm* 'I kept-sitting in astonishment'; *tomarâ sarbadâ ṭupi pariyâ ki*

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* In this case the emphasis should be on the *thâkila*; in the case of *Frequentatives* on the *basiyâ*.

*prakâre thâka** ' how do you *get on*, always wearing your hats ? '; *tini tâhâr dike ekdrishṭe châhiyâ-rahilen* ' he *stood-*looking intently after her '; *sekhâne kata din pariyâ-thâkibe* 'how long will they *be-*lying there '; *se jakhan ghumâiyâ-thâke bodh ḥay jena mariyâ-rahiyâchhe* ' when he *lies-*asleep, it seems as if he *lay-*dead.' (See § 44, γ.)

(iii.) *Frequentatives* are formed with ' the auxiliary ' *thâk* ' continue '; as, *âmi dauṛiyâ-thâki* ' I frequently-run [or am in the habit of running] '; *loke Râm baliyâ-thâke* ' people commonly- [*or* habitually-] call (me) Râm'; *tâhârâ pán tâmâku khâiyâ-thâke* 'they commonly-use [*or* are in the habit of using] betel (and) tobacco '; *ki ghare ki bâhire prây ek dhutî pariyâ-thâke* ' whether at home or abroad, generally, they are-wearing a *dhotee* '; *sambhrânta loksakal prây tâhâr anurûp kariyâ-thâken* ' respectable persons, generally, are-conforming to that.' Of course, all these are *Present* (§ 41) *Frequentatives*.

Akin to these are the so-called *Continuatives—âmi dauṛite thâki* ' I continue to run '; *se tâmâsâ dekhite thâkila* ' he continued to see the fun ' †; *tâhâder marj-yâdâ purushânukrame khyay pâite thâke* ' their rank continues to decline from generation to generation.' And here we may exemplify, *apropos of Continuatives*, a peculiar use of *âs* ' come '—*tini jatna kariyâ âsitechhen* ' he has all along been striving '; *bâyu-o ekhan baṛa ushṇa nâi, tâhâ krame śital haiyâ âsitechhe* ' the air, too, is no longer very hot—it has been getting cool by degrees '; *sakale-i Brâhmaṇke mânya kariyâ âsiyâchhen* ' everybody has hitherto respected the Brâhman '; *pûrbe desiya lokerâ baṛa baṛa betan pâiyâ âsiyâchhilen* ' previously natives had, in every case, *been* drawing heavy pay '; *tâhâte-i râjyara-khyâ haiyâ âsita* ' by that alone the defence of the realm used to be kept up '; *tâhârâ âmâr Kâlsvarûp haiyâ âsibe* ' they will come to be my Nemesis,' &c.

(iv.) *Completives* are said to be formed with *chuk*

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* A doubtful example, perhaps.
† But with emphasis on the quasi-auxiliary, this shoul⟨d⟩ mean ' he stayed to see the fun.'

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'have done'; as, *ámi kiniyá-chukiyáchhi* 'I have completed the purchase'—Hindî rather than Bengálî, modes of expressing 'completion' in which language will be found exemplified in Lesson 8.

57. Lastly, classed as *Compound Verbs*, after the fashion and construction of *Potentials*, are the following :—

(i.) *Acquisitives*, formed with the verb *pá* 'get'; as, *śabda śunite pái ná* 'I don't [get to] hear sound'; *ámi ek bidyálaye adhyayan karite páilám* 'I was allowed to read at a college'; *jadi bhála cháo, bai khulite páibe ná* 'if you want ever so, you won't be allowed to open a book'; *ei sthánke ár kakhan-o dekhite páibá ná* 'you must [or shall] never be allowed to see the place again.'

(ii.) *Permissives*, formed with the verb *da* 'give'; as, *ḍále ḍále* [or *e ḍál o ḍál kariyá*] *beṛáite deo* 'allow (it) to walk from bough to bough'; *káháke-o rakhyá páite dio ná* 'don't permit any one to find safety'; *táṇháke ániyá ek bidyálaye adhyayan karite dilen* 'he brought him and permitted him to read at a college'; *táháke ruṭi kháite dibá ná* 'you must not allow him to eat bread.'

(iii.) *Desideratives*, formed with a synonym of *chá* 'wish'; as, *ámi tomár san·ge kathopakathan karite chái* [or *ichchhá kari*] 'I wish to converse with you'; *ámi aushadh kháite bhála bási ná* 'I am not fond of taking physic'; *sekháne jáite atyanta ichchhuk chhilám* 'I was very wishful of going there'; *sekháne jáite ámár ichchhá* [or *bánchhá*] *áchhe* 'I wish to go there,' &c.

(iv.) *Inceptives*, formed with the verb *lág* 'begin'; as, *tini kahite lágilen* [or *árambha karilen*] 'he began to speak,' &c. From *árambha karite* 'to begin,' however, the Tenses of *Inceptives* are usually taken. As for *lág* itself, it has divers other peculiar uses, of which we append examples—*táhár nauká chaṛáy lágila* [or *lágiyá thákila*] 'his bark stuck [fast] on the banks'; *galá káṭile ár joṛá lágibe ná* 'if (one) cuts off a head, there'll be no piecing again'; *je sakal drabye másul láge, táhá ki kárjye lágibe?* 'of what use will the articles be that pay duty?'; *iháte ámár daś ṭáká lágibe* 'this will cost me ten rupees'; *e karma karite daś din lágibe* 'it will take ten days to

manage it'; *ekhâne ekṭi bâṭi nirmân karite anek ṭâkâ lâge*
'it costs a deal of money to build a house here'; *tâhâke*
[or *tâhâr hâte*] *baṛa lâgiyâchhe* 'it has hurt him [or his
hand] severely'; *pûrbe tânhâr bakhyaḥsthale ek âghât* [or
ghâ] *lâgiyâchhila* 'his chest had previously received a
blow [or a wound]'; *betrer agrabhâg lâgiyâ ai khyat
prabal haiyâ-uṭhila* 'the point of the cane caught (it)
and the wound be-came dangerous'; *e kathâte tânhâr antare
[bedanâ] lâgiyâchhe* 'this saying has hurt his feelings';
tâhâke bhâla lâgila nâ 'it did not suit him'; *ihâ miṭhâ
lâge, eban garam lâge* 'it tastes sweet, and feels warm';
tomâr pây uchhoṭ lâgibe nâ 'your foot will not trip.'

PARTICLES.

58. The *Particle* is either an *Adverb, Postposition, Con-
junction,* or *Interjection.*

Adverbs.

59. The following lists of useful Adverbs of (i.) *time,*
(ii.) *place,* and (iii.) *quality* may be noted.

(i.) List of adverbs of *time* :—

abaśeshe (śeshe) 'at last.'
abelây 'out of time,' 'late.'
abilambe 'at once,' 'imme-
    diately,' 'promptly.'
adhunâ 'now-a-days.'
agre (âge) 'before,' 'pre-
    viously,' 'formerly.'
âji (adya) 'to-day.'
âjikâr 'of to-day.'
akâle 'out of time,' 'un-
    timely,' 'unseasonably.'
amani 'so [soon],' 'imme-
    diately,' 'directly.'
ârbâr (âbâr) 'again.'
asakṛit 'often,' 'frequently.'
asamaye 'unseasonably.'
bârbâr (bârebâre, bârambâr)
    'again and again.'

batsare-batsare (*prati-bat-
    sare*) 'year by year.'
belây belây (belâbeli) 'during
    the day-time.'
bhore [bhore] 'at day-break.'
bikâle (baikâle) 'in the after-
    noon,' 'in the evening.'
dibârâtri (râtridin, ahorâtra)
    'day and night.'
dine (dibase) 'during the
    day,' 'in the day-time.'
dine-dine 'day by day.'
drut 'quickly,' 'hastily.'
ei [mâtra] 'just now.'
ekadâ 'once on a time.'
ekbâre (ekebâre) 'at once.'
ekhan (ekhan-i) 'just now.'
ekkâle (ekekâle) 'at once.'

4 *

eparjyanta 'so far,' 'hither-to,' 'heretofore.'

*eta belâ** 'so late,' 'by this time (of the day).'

eta dine 'in [*or* after] so many days.'

eta râtrite 'so late (in the night).'

hâmeśâ (ﺪﺎﻴﻣﺸﻪ) 'always,' 'frequently.'

idânîn 'now,' 'now-a-days.'

itimadye 'meanwhile.'

itipûrbe 'before,' 'pre-viously [to this].'

jâbat 'as long as,' 'until (the time) when.'

jadabadhi 'from (the time) that,' 'as long as.'

jakhan (*jabe*) 'when,' 'on (the day) that.'

jathâkâle 'at proper time.'

jeparjyanta 'as long as.'

jhatpat (*jhititi*) 'speedily.'

kadâcha (*kadâpi*) 'ever,' 'at any time'—*with the negative.*

kadâchit 'seldom,' 'some-times,' 'perchance.'

kakhan (*kabe*) 'when?', 'on what (day)?'

kakhana 'ever'—*with the negative.*

kakhana kakhana 'some-times,' 'now and then.'

kâle 'in [course of] time.'

kâli (*kalya*) 'yesterday,' 'to-morrow.'

kâlikâr 'of yesterday,' 'of to-morrow.'

madhyâhne (*dui praharer samay*) 'at noon[-tide],' 'at mid-day.'

madhye madhye 'some-times,' 'now and then.'

mâse-mâse (*prati - mâse*) 'month by month.'

nitya [*nitya*] 'continually,' 'eternally.'

paradin 'the day after.'

parâhne 'in the afternoon.'

paraśva (*parśu*) 'two days ago [*or* hence].'

pare (*tatpare*) 'after [that],' 'after[wards].'

prabhâte (*pratyûshe*) 'at dawn,' 'very early.'

prâtahkâle 'in the morn-ing[-time],' 'early.'

punahpuna 'again and again,' 'repeatedly.'

punarbâr (*punarây*) 'again.'

pûrbadin 'the day before.'

pûrbâhne 'in the forenoon.'

pûrbe (*pûrbakâle*) 'for-merly,' 'of yore.'

râtrite (*râtrijoge*) 'at night.'

râtârâti 'by night,' 'at night,' 'in the night.'

sadâ (*sarbadâ*) 'always.'

sakâle 'early,' 'betimes.'

sakrit 'once,' 'at once.'

samaye 'at the proper time.'

samaye samaye 'from time to time,' 'now and again.'

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* *belâ*='day-time' with the Adjective Pronouns *e*, *o*, *eta, tata, jata, kata, kon*, &c.

samprati '[just] now,' 'at present,' 'lately.'

sáyan [or *sandhyá*] *kále* 'in the evening[-time].'

seiparjyanta 'till that (time).'

síghra (*tvaráy*) 'soon,' 'quickly,' 'at once.'

tábat 'so long,' 'until then.'

tadabadhi 'from that (time).'

takhan (*tabe*) 'then,' 'on that (day).'

tarasva (*tarsu*) 'three days ago [or hence].'

tatkhyanát 'on the instant.'

N.B.—Many 'Adverbs of time' are formed by annexing *khyan* (*khyane*) 'a little while,' *kál* (*kále*) 'a long while,' *bár* (*báre*) 'an occasion,' to Adjective Pronouns; thus, *eikhyane* 'at this moment,' *etakhyane* 'by this time'; *jata* [or *tata* or *kata?*] *khyan* 'as [or so or how?] long,' &c: *eikále* 'at this time,' *etakále* 'after so long time,' &c: *jata* [or *tata* or *kata?*] *bár* 'as [or so or how?] often,' &c. The last one is, also, often added to the Numerals; as, *duibár* 'twice,' *tinbár* 'thrice,' &c.

60. (ii.) List of adverbs of *place*:—

agre (*áge*) 'before,' 'in front.'

antare 'within,' 'betwixt,' 'at a distance.'

anyatra 'elsewhere.'

árdike 'on the other side.'

báhire 'out,' 'without.'

bhitare 'within,' 'inside.'

chaturdike (*cháripáse*) 'around,' 'round about.'

dúre 'afar,' 'at a distance.'

dúrhaite 'from afar.'

edike 'hither[wards].'

ekatra 'together,' 'in one place,' 'collectively.'

ekdike 'aside,' 'on one side.'

ekháne 'here,' 'in this place.'

ekhánkár 'of this place.'

jatháy (*jekháne*) 'where,' 'in which place.'

kotháy 'where?', 'whither?'

kotháhaite 'whence?'

madhye (*májhe*) 'within.'

níche (*nimne*) 'below.'

nikat (*nikate*) 'near,' 'close.'

odike 'thither[wards].'

okháne (*aikháne*) 'there.'

okhánkár 'of that place.'

parokhye (*asákhyáte*) 'out of sight,' 'during absence.'

pichhe (*paschát*) 'behind.'

pratyakhye (*samakhye*) 'in sight,' 'in evidence.'

sákhyáte (*sákhyátkáre*) 'in sight,' 'during presence.'

samípe (*sannidháne*) 'near.'

sanmukhe 'in front,' 'opposite,' 'in sight.'

sarbatra 'everywhere.'

tatháy (*sekháne*) 'there.'

tatháhaite 'thence.'

tathákar 'of that place.'

upar (*upari*) 'above,' 'over'

61. (iii.) List of adverbs of *quality* :—

adhik 'more,' 'much.'

akasmát 'abruptly,' 'suddenly,' 'accidentally.'

amani 'so,' 'the same,' 'in statu quo,' 'gratis.'

amani [amani] 'directly,' 'freely,' 'gratis.'

anyathá 'otherwise,' 'differently,' 'falsely.'

ár-o 'more,' 'moreover.'

áste áste 'slowly and slowly.'

ati[śay] 'very,' 'extremely.'

atyanta 'very,' 'extremely.'

bara 'very,' 'exceedingly.'

barábar 'all along,' 'uniformly,' 'constantly.'

bastutah 'in reality,' 'in fact,' 'in a word.'

bhálá 'well,' 'excellently.'

brithá (anarthak, nirarthak), 'in vain,' 'for naught.'

daibát (daibjoge) 'by chance,' 'providentially.'

dhíre [dhíre] 'slowly [and slowly],' 'deliberately.'

ekánta 'positively,' 'extremely,' 'privately.'

eke eke 'individually.'

eman (emat) 'so,' 'thus.'

etadbhinna 'besides [this].'

hán (hun) 'yes.'

hathát 'suddenly,' 'unexpectedly.'

hay to (bujhi) 'perhaps.'

jatheshta 'enough,' 'ad libitum,' 'sufficiently.'

jatparonásti (jár par nái) 'extremely,' 'utterly,' 'ne plus ultra.'

jeman (jemat) 'as,' 'like as.'

*jemanteman** 'the same,' 'identically,' 'ordinarily.'

kambeś 'more or less.'

kebal 'only,' 'solely.'

keman [kariyá] 'how ? '

kena 'why ?,' 'how ? '

kichhu [kichhu] 'a little.'

krame [krame] 'gradually.'

manda 'ill,' 'badly.'

mane mane 'mentally,' 'to one's self,' 'sincerely.'

mithyá 'for nothing,' 'falsely,' 'in vain.'

mote (samudáye) 'in all,' 'on the whole.'

mukhe [mukhe] 'orally.'

nidáne 'at last,' 'at least.'

nitánta 'entirely,' 'quite,' 'absolutely.'

nyúnádhik 'more or less.'

paramparáy 'successively,' 'traditionally.'

paraspar 'mutually.'

phalatah 'in fact,' 'indeed,' 'videlicet.'

prathame (prathamatah) 'at first,' 'firstly.'

práy 'almost,' 'about.'

prithak [prithak] 'separately,' 'distinctly.'

sahasá 'hastily,' 'rashly.'

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* Used also as an epithet—*jemanteman byakti ihá karite páre* 'an ordinary [*i.e.* any] fellow can do it.'

satya [*satya*] 'truly,' 'verily,' 'indeed.'

san·khyepataḥ 'in short.'

śuddha 'purely,' 'solely.'

sutarān 'of course,' 'consequently,' 'necessarily.'

tadanusare 'accordingly,' 'according to that.'

teman (*temat*) 'so [indeed],' 'in that way.'

uttarottar 'more and more,' 'on and on,' 'gradually.'

'Adverbs of quality' are largely formed by prefixing Adjectives and Adjective Pronouns in general to *rûpe* or *mate*, Adjectives (and Numerals) in general to *kariyâ*, certain (*e, se, je, ki, kona, kon*) Adjective Pronouns to *prakâre*; as, *bhâlarûpe* 'in good manner,' *mandarûpe* 'in bad manner,' *sundarmate* 'in beautiful manner,' *erûpe* [or -*mate*] 'in this manner,' *konarûpe* [or -*mate*] 'in any manner,' *kirûpe* [or -*mate*] 'in what manner?': *bhâla kariyâ* 'excellent-ly,' *eman kariyâ* 'such-wise,' *daś daś kariyâ* 'by tens,' *tin chhaṭâk kariyâ* 'by three chhaṭâks, &c: *se prakâre, kona prakâre, kon prakâre?*, &c. Furthermore, the prepositions *pûrbak* or *puraḥsar* 'with,' suffixed to Nouns, form numerous Adverbs; as, *binay-pûrbak* 'humbly,' *bal-pûrbak* 'forcibly,' *krodh-pûrbak* 'angrily,' *sammân-puraḥsar* 'respectfully,' &c.

Postpositions.

62. Postpositions, very many of which are Nouns in the Locative, govern their nouns in the Genitive as a rule; but, in some cases, they are compounded (as it were) with them. Hereafter (§ 71) will be found examples of the uses of most of the following :—

abadi (*istak**) 'from,' 'up to,' 'as far as.'

abhimukhe 'towards.'

âge (*agre*) 'before,' 'in front of.'

anusâre 'according to.'

âre [*âre*] 'across,' 'athwart.'

arthe 'for [the sake of].'

bâhire 'without,' 'outside,' 'beyond.'

baśataḥ (*prajukta*) 'because of,' 'through.'

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* *istak* 1230 *lâgât* 1250 *sâl* 'from year 1230 to 1250;' *istak Jânwâri mâh adya parjyanta* 'from January to today,' where *istak*='from.'

bhinna (*binâ, byatireke, byatit, bai*) ' except,' ' be-sides,' ' but,' ' without.'*

bhitare ' within,' ' inside.'

bipakhye (*biruddhe*) ' a-gainst,' ' in opposition to,' ' in contradiction of.'

bishaye (*ghaṭit*) ' in the matter of,' ' concerning,' ' respecting.'

chaturdike (*châridike*) ' a-round,' ' round about,' ' on every side of.'

chhâṛâ 'besides,' 'but,' 'with-out,' ' exclusive of.'*

dike (*dige*) ' towards,' ' in the direction of.'

diyâ (*dvârâ*) ' by,' ' through,' ' with'—*hardly synonyms.*

haiyâ ' by,' ' through.'

janye (*nimitte*) ' for [sake of],' ' on account of.'

kâchhe (*nikaṭe*) ' [near] to,' ' from [near].'

kartṛik [or *karaṇak*] ' by the agency [or instru-mentality] of.'

lâgiyâ ' for,' ' on account of,' ' for the sake of.'

madhye ' of,' ' among,' ' amidst.'

niche (*nimne*) ' under,' ' be-neath,' ' below.'

nikaṭe (*sannidhâne*) ' beside,' ' near to,' ' close to.'

pakhye (*anukûle*) ' on the side of,' ' in favour of.'

pare (*par*) ' after.'

paribarte (*badale*) ' instead of,' ' in lieu of.'

parjyanta (*lâgât†*) ' up to,' ' as far as,' ' till.'

prati ' towards,' ' against,' ' at,' ' with,' ' upon.'

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* Examples are—*âmâ-bhinna âr keha nâi* ' there is none other but me '; *îsvar-binâ ke âmâr upakâr karite pâre?* ' who can aid me but God?'; *bidyâ-binâ bṛithâ jîban* ' without knowledge of no purpose (is) life '; *binâ-krandane din jây nâ* ' the day goes not without lamentation '; *se* [or *tâhâke*]-*binâ haibe nâ* ' it won't do without him '; *bidvân-byatireke* [or *byatit*] *keha mânya hay nâ* ' none but the savant is to be honoured '; *tumi* [or *tomâ*]-*byatireke âmâr chale nâ* ' I cannot get on without you '; *âmâr anumati-byatit se gela* ' she went without my leave '; *se-chhâṛâ ke karibe?* ' who but he will do it?'; *tomarâ* [or *tomâder*]-*chhâṛâ âr ke karibe?* ' who else but you will do it?'; *ihâ-chhâṛâ* [or *byatit* or *bai*] *âmi kâj châlâite pâri* ' I can manage to do without it.'

† See note * on p. 55.

prati (*phi, karâ*)* 'per,' 'every,' 'each.'

pûrbak (*purahsar*) 'by,' 'with'—*rather adverbial.*

sahit, san·ge, śuddha 'with,' 'together with.'

sanmukhe 'before,' 'facing.'

sthâne (*thâni*) 'near [to],' 'from [near].'

tale 'at the foot of.'

theke 'from,' 'away from.'

upar (*upare*) 'upon,' 'over,' 'towards,' 'against,' 'at,' 'with,' &c.

ûrddhve 'above,' 'over.'

There are certain Prepositions (*upasarga*) which are used, as Greek and Latin prepositions are used, in the formation of words from roots; but, as all such words, formed and defined, are given in the Dictionaries, there is no need to register these prepositions here : they will be found explained in any Sanskrit Grammar. A good knowledge of them, however, is the best possible help to acquiring a ready and extensive Bengâlî vocabulary.

Conjunctions.

63. Observe the following list of Conjunctions :—

adhikantu 'moreover.'
âr, eban, athacha 'and,' 'also,' 'moreover.'
arthât 'namely,' 'videlicet.'

ataeb (*tâi*) 'therefore,' 'hence.'
[*atha*] *bâ* 'or,' 'either.'
baliyâ 'as,' 'that.'†

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* Examples are—*prati-din* 'every day,' *prati-mâs* 'every month,' *ser-prati châri ṭâkâ* 'four rupees per ser,' *phi-ser tin ṭâkâ* 'per ser three rupees,' *mây sud śatkarâ phi-mâh* 'with interest at one per cent per month.'

† Examples are—*ichchhâ o jatna chhila baliyâ keman lekhâparâ śikhiyâchhen!* 'as (he) had the will and energy, he got a wonderful education!'; *Lâṭin śikhibâr sujog haila nâ baliyâ tini duḥkhit mane thâken* 'as there was no chance (for him) to learn Latin, he had a sad heart'; *bidyâ upârjan nitânta âbaśyak baliyâ tânhâr bodh chhila nâ* 'he had no idea that the acquisition of knowledge (was) absolutely necessary'; *tânhâr mandir nirmân karâ abi-dheya baliyâ an·gîkâr karen* 'they agree that to build him

baraṇ (barañcha) ' rather.'

hay ' either'—*nay* [or *nā hay*] ' or.'*

jadi ' if,' ' as.'

jadi-o (jadyapi) 'although.'

jathā ' as,' ' for example.'

[*emat*] *je* ' [so] that.'

jena ' as if,' ' [so] that.'†

kāraṇ (jāi) ' because.'

kenanā (jehetuk) ' because.'

ki (kimbā) ' or.'‡

kintu ' but,' ' still,' ' yet.'

natubā (nachet) ' or else,' ' otherwise.'

nay ' neither'—*nay* ' nor.'*

nay to (naile) ' if not, then.'ʳ

o ' and,' ' also,' ' though.'

pāchhe (ki jāni) ' lest.'

tabe (to) ' then,' ' in consequence.'

tadanantar ' then,' ' thereupon, ' after that.'

tāhāte (ihāte) ' so,' ' thereby,'ʳ ' consequently.'

tathā ' and,' ' also.'

tathāpi (tatācha, tabu) ' yet.'ʳ

to ' then,' ' at least,' ' at all events,' &c.§

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a temple is unscriptural '; *ai byabasāy dvārā jībikā nirbāha karibek baliyā sthira haiyāchhila* ' it was settled that he should earn a living by that trade.' *Vide*, also, § 50.

* Examples are—*hay tini nay tāṇhār bhāi jāiben* ' either he or his brother will go '; *nay* [or *nā*] *bhāla nay* [or *nā*] *manda* ' neither good nor bad '; *hay dayā nā hay nyāyaparatā nā hay ātmiyatā ihār madhye dayā-i śreshṭha* ' of benevolence, justice, or nepotism, benevolence is the best '; *na milila nāi milila* " what harm if it hasn't been got ? ", i.e. *nā milila tāhāte kichhu āise jāy nā* or *tāhāte karma āṭake nā* (B. B. Gr. p. 214).

† Examples are—*tāhā dekhile bodh hay jena jal-i jvalitechhe* ' looking at it, it seems as if the water itself is on fire '; *āmi svapna dekhitechhilām jena ekhānhaite ār kothāy giyāchhi* ' I was dreaming that I had left here for elsewhere '; *chandramā hāsite hāsite jena ār-o adhik kiraṇ bistār karilen* ' the moon, ever smiling, diffused, as it were, even still more beams.' *Vide*, also, § 50.

‡ Examples are—*tumi jāibe ki nā* ' will you go or not? '; *āmār kimbā tomār bhrānti haiyāchhe* ' you or I are in error '; [*ki*] *Hindu ki Musalmān* ' [whether] Hindu or Musulman '; *ei deśe ki sāheb lok ki nabya bābu prāy ek-i rūp beś kare* ' here Europeans or young *bāboos*, generally, *dress exactly* alike.'

§ *to is an* extremely important particle—*pāy jutā deṇ*

It is worthy of note that the Conjunction *ata eb* is paraphrased by prefixing *e* (*ei*), *se* (*sei*), and *tad* (*etad*) to *janye, nimitte, kárane, hetu, prajukta*; as, *e* [or *sei*] *janye* [or *nimitte*], *etajjanye*; *tannimitte*, &c; *eikárane*, &c; *eihetu*, &c; *etatprajukta*, &c. Akin to these are *etajjanya, tadarthe*, &c, &c.

Interjections.

64. The Interjection is often the most pregnant and most expressive of human utterances: it depends "on the state of the person and the manner and tone in which it is uttered" so much that it must be heard to be really appreciated; thus, *áh* curtly uttered expresses *vexation*, markedly emphasized *anguish*, and emphatically prolonged *relief*. Often quasi-expletives, in the form of names of persons or deities, accompany the Interjections and become almost integral parts thereof.

Expressive of *admiration*—*dhanya dhanya!, sádhu sádhu!, jay jay!, wáh wáh!* 'bravo!', 'hurrah!': of *contempt*—*dhik!,** chhih* [*chhih*] *!, dúr* [*dúr*] *!* 'fie! fie!,' even associated with names of venerable objects: of *distress*—*o má!,* [*ore*] *má-re!,* [*ogo*] *mágo!* 'O mother!'; *o bábá!,* [*ore*] *báp-re!,* [*ogo*] *bábágo!* 'O father!,' not meant to appeal directly to father or mother, who may be dead or far away: of *pain*—*áh!* (uttered *á-áh!*), *áhá* [*há*] *!, uhu* [*hu*]*!* 'oh!': of *prohibition*—*hán hán! tháma tháma!* 'stop!': of *solemn appeal*—*doháí* [*íśvarer, rájár,* &c.] 'justice!': of *sorrow*—*háy!* [*háy!*] 'alas!': of *surprise*

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to 'they wear shoes, *then*?'; *pare to sukh haibe* 'hereafter, at all events, there will be happiness'; *Rám to jáy nái, kintu S'yám giyáchhila* '*Rám* did not go, but Syâm did'; *ekhan to jáiba ná, baikále jáiba* 'I will not go *now*, I will go in the evening'; *kona kona Hindurá-o to dári rákhiyá-tháke* '*but* some Hindoos, also, commonly wear beards'; *ámi to jáiba-i* 'I *will* go—be sure!'

* Examples are—*pápike dhik* 'fy on the sinner!', *táhár káje dhik* 'fy on his doings!'

—*o mâ* [*e ki*] *!* , *ki âścharjya!* ‘amazing!’: of *vexation—
âḥ!* (uttered *uh !*), *Râm Râm !* ‘confound it!’

To notice the peculiar and manifold uses of the so-
called ‘Vocative Particles’—[*o*]*he*, [*o*]*lo*, [*o*]*re*, [*a*]*re*, for
instance—in ‘common conversation’ would be impractic-
able here. The European student should peruse some of
the native publications in which conversation of this kind
is reported or reproduced, and study these Particles by
the general light of the observations in S'yâmâ. E. B.
Gram. pp. 66–68, 241–243, and occasionally elsewhere.

SYNTAX.

65. Examples of modes of arranging Bengâlî expres-
sions and sentences :—

Bishṇu S'armâ nâme ek paṇḍit ‘a *paṇḍit* by name Vishnu
Sarmâ’; *ek glâs dudh o dui ser mâkhan o tin bâks âṇḍâ o
daś ṭuki sonâ* ‘a glass of milk, four pounds of butter,
three boxes of eggs, and ten bits of gold’; *Râm baṛa
suśil* [*hay**] ‘Ram [is] very good-natured’; *tomâr nâm ki*
[*âchhe**] ‘what [is] your name?’; *tâhâr nibâs kothây* [*hay*] *?*
‘where is his dwelling?’; *tâṇhâr anek ṭâkâ âchhe* ‘he has
plenty of money ’; *âmi bhâla âchhi* ‘I am well’; *se paśur
samân* [or *tulya* or *mata*] ‘he is like a brute’; *âmi
nishpâp nahi* ‘I am not guiltless’; *se ihâr upajukta nay†*
‘he is not fit for it’; *Râm skule* [or *skule Râm*] *nâi†*
‘Ram is not at school’; *e bâkser châbi nâi* ‘this box has
no key’; *kona gupta kathâ tomâr agochar nâi* ‘there is
no secret unknown to you’; *tomâr apekhyâ priya âmâr
âr keha nâi* ‘dearer than you, I’ve none other’; *Râm,
tumi jâo* ‘Ram, do you go’; *Râm pustak paṛitechhe*

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* ‘Copula’ mostly suppressed in Bengâlî.

† *nay* denies a Predicate of a Subject, *nâi* a Subject of
something else.

'Ram is reading a book'; *ek jan nápit ándo* 'send for a barber'; *mánushe mánush kháy ná* 'man eats not man'; *Rám brikhye jal ditechhe* 'Ram is watering the trees'; *Rám chhuri diyá* [or *chhuri diyá Rám*] *kalam kátitechhe* 'Ram is cutting a pen with a knife'; *suśíl bálak jatna-púrbak páṭh abhyás kare* 'the good-natured boy learns his lessons with energy'; *dayálu byakti daridradigke artha dán karen* 'the benevolent man bestows money on the poor'; *tumi ki cháo? uhá tomáke diba* 'what do you want? that will I give you'; *tui purushbeśer upajukta pátra-i baṭe* 'you are *the* right person for male attire, and no mistake'; *se e sthâne chhila baṭe kintu eikhyaṇe nái* 'he *was* here, no doubt, but he *is not* just now.'

66. Examples of modes of constructing the Agents of *a mutual* or *reciprocal action*:—

Ai bálakerá barábar [*paraspar*] *balábali karitechhe* 'those boys are constantly talking to one another'; *bálake bálake khelá karitechhe* 'one child is playing with the other'; *gorute gorute márámári karitechhe* 'one ox is goring the other'; *pitáputra paraspar* [or *ubhaye* or *duye* or *ekatre*] *kathá kahitechhe* 'father and son are both talking together'; *tomará ubhaye* [or *duye* or *dujane*] *dekhádekhi karitechha* 'you two are looking over one another'; *ekhan ámáder* [*paraspar*] *patra lekhálekhi nái* 'our correspondence has now ceased.' *Vide* Upak. p. 46.

67. In Bengálí one of the most important Case-constructions is that of the *Genitive Objective*, of which the following are examples :—

Tánhár pitár álur chás chhila 'his father's (business) was potato-planting'; *tánhár ár áhláder símá rahila ná* 'for him joy's bounds no longer existed'; *lekháparáy tánhár ek prakár adhikár janmila* 'he got a kind of hold on learning'; *taddvárá tánhár lekháparár byayer bistar ánukúlya haiyáchhila* 'thereby the cost of his education was much relieved'; *tánhár lekhápará śikhar bilakhyaṇ sujog haiyá-uṭhila* [or *haila*] 'he had an excellent chance of getting an education'; *tánhár rátrite pradíp jváliyá paribár san·gati chhila ná* 'he hadn't the means of reading by lamp-light at night'; *ei nátyaśálá dwárá tánhár kichh*

kichhu lábher upakram haila 'with this theatre he essayed to make a little profit': *Rámer gaman* [or *jáwá*] *haiyáchhe*[*] 'Ram has gone'; *ei roge-i táhár mṛityu haiyáchhe* 'he has died of this same disease'; *erúp dhármikatár janya ápanár śríbṛiddhi haiyáchhe* 'you have prospered through such devoutness'; *púrbadike chandrer uday haiyáchhe* 'the moon has risen in the east.' Similarly (in regard to Upak. p. 102)—

Káli tánhár bandhu [*ke*] *darśan hay nái* 'yesterday he did not see (his) friend'; *áji tomár san·gít śrabaṇ* (=*śuná*) *haibe* 'to-day you will hear a concert'; *jadi ámár sei granthakhání lábh hay* 'if I obtain that book.'

The phrase *tomár práṇ bináś haibe* would mean '(somebody) will destroy your life'; but, all ambiguity is removed by adding *ámá dvárá* [or *kartṛik*], as is clear.

68. The Adjectives *uchit* 'proper,' *ábaśyak*[†] 'necessary,' and Sanskrit Gerundives in *tabya, aníya,* and *ya*[‡] take the

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[*] Thus explained by the Upak.—*ekháne Rám gaman karitechhe erúp balá jáitechhe ná, kona ná kona prakáre Rámer gaman kárjya sampanna haitechhe*='here we do not simply predicate that Ram *is going,* but that his *going is being effected in some form or other.'*

[†] As a noun, may also be constructed—*tomár sekháne jáibár ábaśyak* [or *prayojan*] *nái* 'you needn't go there.' Of the construction of the word *prayojan* 'need[ful]' the following examples are noteworthy—*tomár ki e ṭákár prayojan áchhe?* 'are you in want of the money?'; *dípti dánárthe súrjyer kichhu prayojan nái* '(it) has no need of the sun to give light'; *ámár ár kona drabye ki prayojan?* 'what need have I of aught else?'; *pradípe táháder kichhu prayojan haibe ná* 'they'll have no need of lamps'; *tomár saháyatá ámár prayojan haibe ná* 'your help will not be needful to me.'

[‡] In Bengálí *kartabya* is the commonest Gerundive, and can be made to do duty for very many others; for instance, the third example might stand—*íśvarke pújá kará sakaler-i kartabya.* Numberless instances of such serviceable paraphrases will be found.

Genitive Objective of a Noun or Pronoun; as, *emat karâ âmâr uchit* [or *âbaśyak*] ' to do so is proper [*or* necessary] for me '=*âmâr uchit* [or *âbaśyak*] *je emat kari; âmâr sekhâne jâwâ kartabya* ' going there must be done by me; ' *îśvar sakaler-i pûjanîya* ' God is to be worshipped by everybody '; *Brâhmanerâ S'ûdrer pûjya* ' Brahmans are to be venerated by S'ûdras '; *erûp kâj karâ âmâder kartabya nay* ' such a thing is not to be done by us '; *ai santânerâ pitâmâtâr baśya hay* ' those children are controllable by [*i.e.* obedient to] parents.' There can hardly be any question of the *Objectival* character of such Genitives.

69. Another very important point of Bengâlî construction is *the Correlation of Pronouns or Particles.* The Relative Pronoun or Particle is almost always answered and followed by the Correlative Pronoun or Particle; as *jini îśvare biśvâs karen, tini sukhî han* ' whoso believes in God, is happy '; *jâhârâ âmâr kâchhe âise, tâhârâ upadeś pây* ' whoso come to me, obtain counsel '; *je deśiya lokerâ âmâr dâs nâ haibe, sei lokdigke danda diba* ' I will punish those peoples who will not serve me '; *je keha sarbasva tyâg karite nâ pâre, se âmâr śishya haite pâre nâ* ' whoso cannot give up everything, cannot be my disciple '; *jerûp kâj karibe, seirûp phal lâbh karibe* ' you will gather the fruit of the work you may do '; *kalya tomâr kâchhe je sakal jinis râkhiyâchhilâm, tâhâ deo* ' hand (me) the goods I placed with you yesterday '; *jata dibe, tata pâibe* ' you will receive as much as you give '; *jata belâ haite lâgila, tata se byasta haila* ' he was hurrying by the time (of day) it was getting '; *jakhan châhibe, takhan-i pâibe* ' you will receive as soon as you ask '; *je jây, âr* [*se*] *phire nâ* ' who goes, turns not again '; *âmi jakhan jâiba,* [*takhan*] *tomâke dâkiyâ jâiba* ' when I go, I shall call for you '; *se byakti jâbat nâ âpan dosh khyâlan kare, tâbat sei sthâne thâkibe* ' the man shall stay there till he expiates his crime '; *jadyapi jay prâpta nâ haiyâ thâki, tathâpi sankhyâ briddhi karile abaśya jayî haite pâriba* ' though we have not triumphed (so far), still we shall be sure to be able to do so by adding to our numbers.'

Hereafter follow two English uses of the Relative—*Bhâratbarsher sei anśake Bân·gâlâ balâ jây jâhâte Bân·gâl*

bhâshâ prachalit âchhe [=*Bh. je anśe B. bh. prachalit âchhe, sei anśake* &c] 'that part of India is called Bengal where Bengâlî is current'; *tânhâr sajâtîya râjâder madhye prây keha-i eman chhilen nâ jini juddher samaye tânhâr sahâyatâ nâ kariyâ âpanâke debdrohî gyân nâ kariten* 'of her fellow *râjâs* there was scarcely one who, failing to assist her in times of war, did not reckon himself to be a traitor to the gods.' Such constructions are quite defensible.

70. The Pronouns *âpani* and *nije* (*nijă*) 'self' declinable, *svayan* 'self' indeclinable, are often used like *ipse* in Latin; as, *tini âpani* [or *svayan* or *nije*] *sekhâne gelen* 'he went there himself'; *tumi âpanâr* [or *nijer*] *kathâ bala* 'you speak of yourself'; *tâhâke svayan* [or *nije*] *jâite bala* 'tell him to go himself'; *tânhâr nijer* [or *âpanâr*] *karma châlâite-i sakal samay jây* 'it takes all (his) time simply to manage his own business'; *svayan* [or *nije* or *âpani*] *kâlekṭar sâheb etalâ-nâmâ jârî kariyâchhen* 'the Collector himself has issued a notice'; *ei anumân âpanâ-haite-i upasthit hay* 'the inference follows quite spontaneously'; *dui tin bâr mastak jena âpanâ-âpani nata haiyâ-paṛila* 'twice or thrice (her) head, as it were, be-came bent of itself.'

71. A few instances of common constructions of Prepositions are here given—*âmi pratidin se râstâ diyâ* [or *haiyâ*] *jâi* 'I go by that road every day'; *tâhârâ nagar diyâ* [or *haiyâ*] *gela* 'they went through the city'; *se strî chhuri diyâ* [or *dvârâ*] *tâhâke badh karila* 'she slew him with a knife'; *âmâr bhrâtâr kâchhe* [or *sthâne*] *deo* 'give (it) to my brother'; *âmâr kâchhe* [or *nikaṭe*] *kona ṭâkâ nâi* 'I have no money by [or with] me'; *âmi tâhâr kâchhe* [or *nikaṭe* or *sthâne*] *daś ṭâkâ pâilâm* 'I got ten rupees from him'; *tânhâkartṛik sei chhoṭa pustak likhit haiyâchhe* 'that pamphlet was written by him'; *Krishna-kartṛik chakra-karaṇak tâhâr mastak chhinna haiyâchhe* 'his head was struck off by Krishn with a quoit'; *âmi tânhâr prati* [or *upar*] *baṛa dayâ prakâś kariyâchhi* 'I have displayed great kindness towards him'; *tini tâhâr prati jathechchhâcharaṇ kariyâchhen* 'he has acted arbitrarily towards [or against] him'; *tâhârâ tânhâr upar utpât ârambha karila* 'they tried violence with [or against]

him '; *ruṭiwâlâ tânhâr prati* [or *upar*] *atyanta birakta haita* 'the baker used to be extremely annoyed with [or at] him '; *ekhan anugraha kariyâ âmâr prati dṛishṭipât kara* 'now kindly look down upon me '; *ihâ âmâr jatner upar nirbhar kare* 'it depends upon my energy '; *tumi ki ghoṛâr upar chaṛite pâra ?* 'can you ride on horseback ? '; *tini châler upar theke lâmphiyâ-paṛilen* 'he leapt-down from upon the roof '; *tini tâhâder upare prabhutva karen* 'he acts the master over them '; *tânhâr sahit âmâr âlâp chhila nâ* 'I had no acquaintance with him '; *tomâr sahit âmâr baṛa birodh chhila* 'I had great strife with you '; *âmi tomâr abasthâr sahit âpan abasthâ paribarta karite châi nâ* 'I don't want to exchange my condition for yours.' Vide S'yâm. E. Beng. pp. 273-276.

72. '*Compound Verbs*,' so frequently met with in Bengâlî, present a variety of constructions of their *Objects*. Some *Objects* are put in the *Accusative* and *Genitive** ; as, *âmi guruke* [or *guru* or *gurur*] *darśan kariyâchhi* 'I have seen the Guru '; *âmi tânhâke* [or *tânhâr*] *smaran kariyâchhi* 'I have remembered him '; *îśvar sakal padârther* [or *padârtha*] *sṛishṭi kariyâchhen* 'God has created all things.' Some in the *Genitive with a Preposition*; as, *âmi tomâr upar* [or *prati*] *râg kariyâchhi* 'I am enraged with you '; *âpani âmâr upar* [or *prati*] *santushṭa thâkile-i âmâr man·gal haibe* 'in case you are pleased with me, it will be well with me '; *tumi sei byaktir upar* [or *prati*] *ghṛinâ kario nâ* 'do not feel hatred for that person '; *tini âmâr upar* [or *prati*] *biśvâs karilen* 'he trusted in me'; *tumi tânhâr kâchhe* [or *nikaṭe*] *khyamâ prârthanâ kara* 'do you ask pardon of him '; *daridralok dhanîr nikaṭe artha jâchñâ karitechhe* 'the poor man is begging money of the rich one.' Some in the *Locative Case* as well; as, *tâhâr kathây* [or *kathâr upar*] *ghṛinâ kario nâ* 'do not be disgusted with what he says '; *âmâr kathây* [or *kathâr prati*] *amanojog karile śikhite pâribe nâ* 'if you do not pay attention to what I say, you cannot learn.' Some in the

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* The *Accusative* cannot be used in phrases like *se tâhâr prân badh-kariyâchhe* ' he has taken her life,' for self-evident reasons.

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Ablative Case; as, *hinsrak byâghrahaite âmi bhîta haitechhi* 'I am afraid of ferocious tigers'; *se dushkarmahaite nibritta hay* 'he refrains from evil-doing.'

73. In respect of the positions and meanings of *Interrogative* words the types of *Interrogative* sentences are manifold; but, as the student will meet with almost every variety in the Lessons and Vocabulary, it will be sufficient for us to give here a few prominent examples by way of introduction to those that follow; thus, *tumi [ki] likhibe?* or *tumi likhibe ki?* 'will you write?'; *e nadîte ki mâchh dekhitechha?* 'do you see any fish in the river?'; *ki bhojan pân kariba?* 'what shall I eat (and) drink?'; *Bân·gâlây e pasur nâm ki?* 'what is the name of this animal in Bengâlî?'; *ṭupi o pâgari parâr madhye bisesh âchhe ki?* 'is there any difference between wearing a cap and a turban?'; *tumi pariyâ-giyâ ki kâpar chhinriyâchha?* 'did you tear (your) clothes on falling?'; *âmarâ kon adhyây pariba?* 'what chapter shall we read?'; *tâhâ kon kâle haiyâ-giyâchhe!* 'when did that happen!', implying 'some time ago'; *e khabar ke diyâchhila?* 'who gave this information?'; *tânhâr prajâ ke ke?* 'who are his tenants?'; *ai bâṭiṭi kâhâr?* 'whose house is that?'; *ḍâker mâsul kata haibe?* 'what will be the postage?'; *ei jiniser mûlya kata haibe?* 'what is the price of the article?'; *tâhâr kata ṭâkâ pâonâ âchhe?* 'how much is due to him?'; *e kuṭhariṭi kata bara?* 'how large is the room?'; *tomâr ghar kothây?* * 'where is your home?'; *tumi ei sambâd kothây [or kakhan] pâiyâchhile?* 'where [or when] did you get this news?'; *ihâ kirûpe siddha haila?*

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* The "common" word *kai* 'where?,' 'why?' is somewhat peculiarly used—*kai? pâi nâ je!* 'where? why I can't find (it)!'; *tumi je baliyâchhile âji ṭâkâ dibe—ṭâkâ kai?* 'why you said you would pay to-day!—where's the money?'; *kai se âila nâ kena!* 'why what's the reason she isn't here!' *kai tumi sekhâne jâibe nâ?—ekhan jâite pâri kai!* 'why won't you go there?—how can I now!'; *kai âmâder nikaṭ kumârke to keha âne nâi* 'why has nobody brought the boy, then, to us' [—nobody has]]

'how was this done?'; *tumi sthal ki jal pathe jâibe?* 'will you go by land or water?'; *e kâgaj keman—bhâla, ki manda, ki madhyam?* 'what sort of paper is this—good, bad, or indifferent?'; *tumi mithâ nâ tikta drabya châo?* 'do you want sweet or bitter things?'; *tini ki sukhî nâ asukhî?* 'is he happy or unhappy?'; *âmâr nâ tomâr ghorâ bhâla?* 'which is the better, my horse or yours?'; *ai pustak ek khaṇḍe, dui khaṇḍe, nâ tin khaṇḍe haiyâchhe?* 'is that book in one, two, or three volumes?'

It should be observed that, generally, "in the interrogative sentences the different verbal inflections are made negative in the same manner as in the affirmatives"; but, you *should* say *giyâchhile ki nâ giyâchhile?* 'did you or did you not go?', and you *may* say *jâibe ki nâ jâibe?* 'will you or will you not go?', the verb being repeated (as it may be) in the alternative.

The particle *nâki* (*jigyâsârtha*) is used in a peculiar manner; thus, *tumi nâki sekhâne jâibe* or *tumi sekhâne jâibe nâki?* 'will you really go there?'; but, if we write *tumi jâibe nâ ki?* we mean 'will you not go?', so that *pâgal haibe nâki?* may mean, according to emphasis, 'will you really go mad?', or 'will you not go mad?' But, generally, the question put with the particle *nâki* aims at confirmation, rather than information.

74. The Nouns *samay* or *belâ* 'time,' *din* or *dibas* 'day,' *râtri* 'night,' *batsar* 'year' with qualificatives or dependent Genitives, are often used absolutely; as, *eman samay dekhilâm* '(at) such time I saw'; *sakâl belâ sûrjya uṭhe* 'the sun rises (in) the morning'; *para dibas haibe* 'it will take place next day'; *paraśva dibas jâiba* 'I shall go two days hence'; *gata batsar haiyâchhila* 'it occurred last year'; *diner belâ jâio nâ* 'do not go (in) the day-time'; *sandhyâr samay sûrjya asta jây* 'the sun sets (in) the evening'; *paribâr samay gol kario nâ* 'do not make a noise (at) the time of reading'; *tinṭâr samay âsio* 'come (at) 3 o'clock.'

75. The *Copulative Conjunction* (*sanjojak abyay*) *o* has the force of 'and' (*eban*) with words and sentences, of 'too' (*âr-o*) with Nouns and Pronouns, and of 'though' (*tathâpi*) with Participles; as, *Râmke o Harike* 'to Ram and Hari'

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se kebal âhâr kare o nidrâ jây 'he merely eats and sleeps';
âmâr san·ge Râm giyâchhila, eban tumi-o giyâchhile 'Ram
went with me, and you went too'; *Râm âmâke balile-o
âmi jâiba nâ* 'though Ram tells me, I will not go.'
Additional examples are—*Râm-o gela S'yâm-o gela* 'Râm
and Syâm are both gone'; *e-o manda o-o manda* 'this
and that are bad'; *Râm-o manda nay S'yâm-o manda
nay* 'neither Râm nor Syâm is bad'; *âmi-o jâiba nâ,
tini-o âsiben nâ* 'neither I shall go nor he will come';
*seirûp kleś eparjyanta kakhan-o hay nâi, eban kakhan-o
haibe-o nâ* 'there has never been such misery hereto-
fore, and there never will be again'; *tânhâr gurur-o ai
śatâbdîr ârambhe, nâ hay kichhu pûrbe-o, jîbit thâkâ-i
sarbatobhâbe sambhab hay* 'it is most probable his *Guru*,
too, was actually living at the beginning of that century,
or even some time before.'

76. The *Enclitic Particles ṭâ (ṭî), khân (khâni), guli
(gulâ)*, &c* are joined with Nouns, Pronouns, and
Numerals generally, and with Adjectives occasionally :
affixed to such, they generally serve as *definite* Articles ;
thus, *ekṭî mânush* 'a man,' *mânushṭîr* 'of the man,' *o
bâlakṭâke* 'to that boy,' *mânushgulike* 'to the men'; *baraṭî*
'the big one,' *bhâlaguli* 'the good ones,' *tinṭî* 'the three,'
eiṭâ 'this one,' *segulir* 'of those ones,' *ai duiṭâ bâjila*
'it's just gone two,' *tinṭâr madhye* 'by three o'clock,'
&c : *ekkhân pustak* 'a book,' *pustakkhânir* 'of the book,'
pustakgulâte 'in the books'; *chhoṭakhâni* 'the little
one,' *pânchkhân* 'the five,' *katakhân ?* 'how many ?': *ek
thân kâpaṛ* 'a piece of cloth,' *kata thân kâpaṛ ?* 'how
many pieces of cloth ?': *ek gâchh daṛâ* 'a length of
rope.' Akin is the use of *jan* in *ek jan manushya* 'a man.'

77. The uses of the 'emphatic enclitic particle *i*,'

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* Observe that *ṭâ (ṭî)* may be applied to *most objects ;
khân (khâni)*, 'to *flat & quasi-flat objects*'—boats, car-
riages, &c ; *thân*, 'to pieces of cloth '; *gâchh*, ' to lengths
of things '; *guli (gulâ)*, 'to *all Nouns* (, to several Pro-
nouns, and even to Adjectives) to convey the idea of
plurality.' *All* of them require to be used with a dis-
crimination which rules would fail of bestowing.

implying generally ' *positiveness* or *exclusiveness*,' will be amply exemplified hereafter: a few illustrative examples are, however, subjoined here—*tini-i ini* ' this (is) the very one '; *Râm-i tâhâr bhâla-i kare* ' Ram alone [*or* himself] does nothing but good to him '; *Râm-i mâruk âr Râban-i mâruk, âmi marilâm* ' whether Ram kills or Raban kills, I perish ! '; *sakale-i nidrit, keha-i jâgrat nâi* ' everybody is asleep, not a soul awake ! '; *pare jakhan pare-i, nâ pare ta nâi* " he reads by fits and starts," a good illustration of the subtle force of this particle.

78. And here we may as well notice some uses of the important disjunctive *i-bâ*—*ki janye-i bâ jân, jâiyâ-i bâ ki kariben* ' either for what he goes, or what he will do when he goes '; *ki baliyâ-i bâ prabodh diba ?* ' what am I to say, either, to give solace ! '; *santushṭa nâ haiyâ-i bâ ki kare ?* ' when dissatisfied, what 's it to do, either [*or* itself] ? '; *tomâr-i bâ jâibâr âbaśyakatâ ki ?* ' why need you go, either [*or* yourself] ? '; *Râm-binâ je sukh sampatti, tâhâ-i bâ ki karmer ?* ' of what use are means of happiness, either [*or* themselves], without Râm ? '; *Râm-i bâ e kathâ baliyâchhe* ' Râm, perhaps, has said this '; *bodh kari se jâhâ kahiyâchhe, tâhâ satya-i bâ haibe* ' I think what she has said may be true, possibly '; *char haile-i bâ se balibe kena !* ' if he 's a spy, either, (there 's no reason) why he should say it ! ', *i.e.* the wonder is he should &c; *ei sakal kathâ śuniyâ âmâr âśâ-i bâ nâ janmibe kena !* ' as I hear all this, (there 's no reason) why in me there shouldn't spring up hopes, either ! ', *i.e.* no wonder hopes should &c.

79. Note the following expressions given by S'yâm. B. Beng. pp. 213, 214—*tâhâ kariba-i kariba* ' I will—must —do it, *somehow*,' i.e. *tâhâ je prakâre hay abaśya kariba; gela* [*to*] *gela-i* ' gone ! *gone* [for ever] ! ', i.e. *chirakâler nimitte gela; kandibe to kandibe-i* ' weep ! *will weep* [for ever]! ', i.e. *barâbar kandibe; gela-i bâ* [, *tâhâte ki*] *!* ' gone *then* [, no matter] ! '; *ki gela-i bâ* ' gone, *I presume* ! ' Instances of all these will be found in books &c wherein " familiar conversation " is reported or reproduced; but, the tones of utterance, upon which the meanings much depend, must be heard to be appreciated.

ASAMESE GRAMMAR.

INTRODUCTORY REMARKS.

THE following epitome of Asamese Grammar is mainly
derived from 'A Grammar of the Asamese Language,' by
W. Robinson, printed at Serampore in 1839, from ' Gram-
matical Notices of the Asamese Language,' by N. Brown,
printed at Sibsagor in 1848, and from the excellent
Abhidhân or ' Dictionary,' compiled by M. Bronson,
and published at Sibsagor in 1867.* On comparing the
grammatical facts given in these works with copious MS.
notes belonging to myself and friends (formerly connected
with Asam), I have been able to corroborate the mass of
them, but several (somewhat dubious) are given on the
sole authority of the works themselves.

After completing the epitome I took occasion, with a
view to testing it by written authorities, to re-read some
Asamese poetry (of which the literature contains a good
deal), some of the Buranjis or ' Chronicles' (written
during the last 200 or 300 years), and numerous legal
and other documents—most of them MS. I also went
through a number of the works issued by the American
Missionaries up to a very recent date. Thereupon my

* In accord with this work mostly is the orthography
of *the* Assamese words of this essay.

first impulse was to embody in the epitome some of the MS. notes and many new facts culled in the course of reading, but on consideration I have thought it best to reserve these materials for a larger and independent work. I have accordingly issued the epitome, of the many imperfections of which I am most sincerely conscious, pretty much as I at first wrote it; but it will be seen, by the specimens of Asamese writings added at the end of it, that it presents the main features of the language satisfactorily enough, at all events.

Asamese is not, as many suppose, a corrupt dialect of Bengâlî, but a distinct and *co-ordinate* tongue, having with Bengâlî a common source of current vocabulary. Its Sanskṛit did not come to it from Bengal, but from the upper provinces of India—this all who carefully examine the matter will readily admit.

The Alphabet.

1. The Asamese Alphabet may be taken to be the same as the Bengâlî. Fair reasons and eminent authorities (Brown and Bronson, for instance) might be adduced for expunging the letters *i, û, ri, rî, (lṛi, lṛî,) chh, jh, ṇ, ś, sh* therefrom; but, on the whole, it is better to retain them, as the later publications of Bronson's own Press emphatically show.

2. The vowel-powers are in many respects the same as in Bengâlî, but there are several points of difference. Notably the short *a*, with its varying and conventional sounds, presents difficulties which are not easily overcome. This vowel 'fluctuates between the long and short *o* of *morrow*,' and the meaning of a word often depends on its proper utterance; thus, *kalâ* (=*kolâ*) 'black,' but *kalâ* (=*kŏlâ*) 'deaf'; *mah* (=*moh*) 'buffalo,' but *mah* (=*mŏh*) 'musquito'; *lai* (=*loi*) 'taking' (Participle), but *lai* (=*lŏi*) 'takes' (Pres. Tense). Generally, too, the form *kari* ' doing '=*kori*, but the form *karâ* ' doing '=*kŏrâ*.

3. The vowels *â* and *o* sound in Asamese much like *a and o in the words father* and *whole* respectively, the *Bengâlî (broad) a* and *o* sounds being really inadmissible.

4. In Asamese the consonants are pronounced, for the most part, as in Bengâlî, but there are two or three striking differences. The palatals *ch, chh,* for instance, have a sound like *ts*; their softs *j, jh* a sound like *zy*. So that the Bengâlî *ch* sound would have to be represented by *ty* or some such combination.

5. The sibilants *ś, sh, s,* when not compounded with other letters, lose the sibilant enunciation they have in Bengâlî, and should all of them be pronounced something like (*k*)*h*, as if one were " in the act of hawking phlegm from the throat." However, in *nexus* generally, they affect a Bengâlî pronunciation (=*sh*);* thus, *sisy=* (*k*)*hiss*(*ĭ*), *besyâ=bess*(*ĭ*)*â*, *syâm=s*(*ĭ*)*âm*; *svarag=s*(*ŭ*)*o-rog, svarûp=s*(*ŭ*)*orûp, isvar=iss*(*ŭ*)*or*; *śâstra=*(*k*)*hâsstro,* &c. You say, however, *dor*(*k*)*hon* for *darśan,* &c.

6. Again in words like *âtmâ* and *smaraṇ* the *m* seems to be abraded somewhat, as it is in Bengâlî; while the *common* or *familiar* pronunciation of *sunya, dhanya, anya,* &c (almost=*sun*(*ĭ*), *dhan*(*ĭ*), *an*(*ĭ*), &c) cannot escape notice, as it follows a general principle.

NOUNS.

7. Generally all that has been said of *Gender, Number,* and *Case* at the beginning of Sec. II. of the Bengâlî Grammar may be applied to the Asamese.

8. The distribution of Nouns, for purposes of *Declension,* into (I.) Nouns ending in a consonant and in the vowel *a* (*mute* or *pronounced*), and into (II.) Nouns *not* ending in a consonant or in the vowel *a* (*mute* or *pronounced*), will be adopted.

9. It may be observed, before giving the Table of Case-Suffixes, that the plural words *sakal, samudây,* &c will be found as in Bengâlî.

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* Brown (p. xxii.) instances the utterance of *rook's-yell* (=*rook-shell*), and *fits-you* (=*fit-shoe*), as the true explanation of this *sh* sound. It seems to me, however, to rest upon some such principle as that embodied in §§ 25, 27 of the Beng. Gram.

10.   Table of Case-Suffixes.

No.	Case.	I.		II.
Singular.	Nom. Acc. Instr. Dat. Abl. Gen. Loc.	— —[ak] e [re]* alai[ke]* ar-parâ ar at		— —[k] e(re)* lai[ke]* r-parâ r t
Plural.	Nom. Acc. Instr. Dat. Abl. Gen. Loc.	bilâk bilâk[ak] bilâke[re]* bilâkalai[ke]* bilâkar-parâ bilâkar bilâkat	bor bor[ak] bore[re]* boralai[ke]* borar-parâ borar borat	hant hant[ak] hante[re]* hantalai[ke]* hantar-parâ hantar hantat

Theoretically nothing can be simpler than case formed as above; but, practically, as in Bengâli, we encounter divers peculiarities. Thus, there are the omission or retention of the Accus.-suffix, the use of the quasi-particle *di* (=*diyâ*†) with (or for†) the Instrumental, the extension of the Dative to various uses not implied by its name, and other peculiarities too numerous to mention here. I have arranged the Plural-suffixes ' in an order of honour,' so to speak.

11. Before giving examples of Case-usage, I append a Table of Nouns fully declined :—

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* The bracket [ ] implies *addition to*, the parenthesis ( ) *substitution for*, the Case-Suffix adjacent, in respect of 'the emphatic suffix *e*' to be subsequently mentioned (§ 19).

† *After the* manner of, or identical with, the use in Bengâli, *diyâ* itself being employed.

No.	Case.	mânuh 'man'	hânh 'duck'	putra 'son'	gâ 'body'	charâi 'bird'	nâo 'boat'
Singular	Nom.	mânuh	hânh	putra	gâ	charâi	nâo
	Acc.	mânuh[ak]	hânh[ak]	putra[k]	gâ[k]	charâi[k]	nâo (nâvak)
	Instr.	mânuhe[re]*	hânhe[re]*	putre[re]*	gâi (gâ-re)*	charâye (charâi-re)*	nâve[re]*
	Dat.	mânuh-alai[ke]*	hânhalai[ke]*	putralai[ke]*	gôlai[ke]*	charâilai[ke]*	nâvalai[ke]*
	Abl.	mânuhar-parâ	hânhar-parâ	putrar-parâ	gâr-parâ	charâir-parâ	nâvar-parâ
	Gen.	mânuhar	hânhar	putrar	gâr	charâir	nâvar
	Loc.	mânuhat	hânhat	putrat	gât	charâit	nâvat
Plural	Nom.	mânuhbilâk	hânhhant	putrabor	gâhant	charâibor	nâohant
	Acc.	mânuhbi-lâk[ak]	hânhhant[ak]	putrabor[ak]	gâhant[ak]	charâibor[ak]	nâohant[ak]
	Instr.	mânuhbi-lâke[re]*	hânhhante[re]*	putrabore[re]*	&c	&c	&c
	Dat.	mânuhbilâ-kalai[ke]*	hânhhant-alai[ke]- parâ	putrabor-alai[ke]*	&c	&c	&c
	Abl.	mânuhbilâkar-parâ	hânhhantar-parâ	putraborar-parâ	&c	&c	&c
	Gen.	mânuhbilâkar	hânhhantar	putraborar	&c	&c	&c
	Loc.	mânuhbilâkat	hânhhantat	putraborat			

* See note * § 10.

12. The following examples of Case-usages will be found useful and worthy of notice—I take

(i.) ACCUSATIVE CASE :—

kukurak bâgh-e khâle ' *the* tiger ate the dog.'

mânuhak bulichhe ' he is telling the man.'

châul tini muṭhi diyâ ' do give three handfuls of rice.'

teoṇ bhâlemân dhan Bâmunak dichhe ' he is giving a great deal of wealth to the Brahman.'

mai âpon pok [or *si âpon putekak*] *cheneh karoṇ* [or *kare*] ' I love my [or he loves his] own son.'

châkiṭâ ân ' bring the lamp.'

sei mânuhṭâ mât ' call that man.'

tetiyâ âpon bandhu jâni kale ' thereupon perceiving [him to be] a friend, he said.'

teoṇ âponâr jiekak mor larâ-re sahit biyâ karibalai dile ' he allowed his daughter to marry my son.'

gachhak-e âdi kari [*sakal-o*] *tal gal* ' commencing with *the* trees [everything] went under '=*the* trees and all went under.*

(ii.) INSTRUMENTAL CASE :—

nâve [or *nâve-re*] *gal* ' he went by boat [or by the boat *or* with a boat].'

bâṭe di, mâje di, maye di na gale ' if he does not go by road, through the midst, by me.'

tumie saite jâm ' I will go with you.'

hâte-re saite ban karichhe ' he does work with [his] hand.' (*saite* with ' instrument' is so constructed.)

hât diyâ[*ban*] *karibalai dharichhe* ' he is beginning to work with [his] hand.'

Íśvar-e sakalok-e âpon âpon karmar dare pratiphal diba ' God himself will repay everybody with the price of his deeds,' *i.e.* reward him according to &c.

(iii.) DATIVE CASE :—

mai gharalai jâba khujoṇ ' I wish to go home.'

sei larâṭo mor ekhelai ân ' bring that boy here-to me.'

kâr-o mukhalai nechâba ' he will not look at the face of anyone '=he will not favour anyone.

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* *Similarly, gachh âdi âṭâibor nashṭa hal* ' including *trees* everything was destroyed.'

Sagarrajá rajásakalak parbatalai khedile 'Sagarrâjâ sent off the *rájás* to the hills.'

ithâir-pará dûr jâbalai-ko durghaṭ, konṭh chaki di thâkibalai-ko áchal' the distance from this place [is] both difficult to reach, and the fort [is] troublesome to continue garrisoning.'

(iv.) ABLATIVE CASE :—

ithâir-pará dûr 'distant from this place.'

guṭi gachhar-parâ parile 'fruit fell from the tree.'

mai teonr-parâ anek dhan páichhon 'I am getting much money from him.'

sei kâlar-e-pará ájilai-ke 'from that very time up to this very day,' *i.e.* from that day to this.

bandhanar-parâ mukut habar nimitte parbatar-parâ nâmi âhil 'to be free from bands he came down from the mountain.'

mai rajâr-parâ maujâdâr-báb lalon, kintu mor-parâ guchhâba 'I got a *maujâdâri* from the *rájá*, but he will take it from me.'

(v.) GENITIVE CASE :—

mor lagat jâba lâge '[you] must go with me.'

teonr putra e-ṭi janmil 'a son was born to him.'

si charâir báhṭo chur kari âni-pelâi charâibor bechhipelále 'he, having stolen the bird's nest, bringing [it] off, sold off the birds.' (See § 50.)

(vi.) LOCATIVE CASE :—

si gharat áchhe 'he is at home.'

dharma-pathal chalâ 'do walk in the path of duty.'

prítit thâki ghorâ die 'he, as a friend, gives horses.'

sihant-e phâṭakat [or *bandisâlat*] *bandi áchhil* 'they were confined in prison.'

áponâr manar mâjat álochanâ karile 'he considered [the matter] in his mind.'

chári jan rajâr dinat khâi áchhil 'during the days (or reigns) of four *rájás* he was enjoying.'

mânuhat kaichhe 'he is speaking to the man.'

âmi sei kathât santosh haon 'we are content with [or acquiesce in] that matter.'

The Vocative Case is 'expressed by prefixing or subjoining certain Interjections' to the Nominative.

13. As in the Bengâlî, so in Asamese numerous words ending in Sanskritic feminine characteristics—*â*, *î* from Sanskrit masculines in *a*, and *inî* from those in *î* (*in*)—are found; thus, *tanayâ* (m. *tanai*) 'daughter,' *harinî* (m. *harin*) 'doe,' *hastinî* (m. *hastî*) 'she-elephant,' &c.

Co-ordinately, for corrupt words, *gâdhî* (m. *gâdh*) 'she-ass,' *bândarî* (m. *bândar*) 'she-monkey,' *siyâlî* (m. *siyâl*) 'she-jackal,' *bâghinî* (m. *bâgh*) 'tigress.'

14. Distinct terms are, however, adopted to express the male and female individuals in a large number of cases; thus, *bandî* 'man-servant' (*bentî* 'maid-servant'), *larâ* 'boy' (*chhoâlî* 'girl'), *pai* 'husband' (*ghainî* 'wife'), *purush* 'man' (*tirî* 'woman'), *rajâ* 'king' (*rânî* 'queen'), *svâmî* 'husband' (*bhârjyâ* 'wife'), &c.

To denote 'male' we may add *matâ*, 'female' *maikî* to some words of common gender to distinguish the genders.

15. 'Reiterative compounds' *of common use*, representing 'things of the same sort' as the first (or key) words, abound as in *common* Bengâlî; thus, *bâchan-bartan* 'plates and dishes,' *bhât-chât* 'rice and the like' (*i.e.* food), *sâk-châk* 'greens and vegetables,' *khoâ-boâ* 'eating and drinking,' *kathan-mathan* 'talking and the like' (*i.e.* conversation, *garjan-tarjan* 'roaring and growling,' &c.

In a similar manner 'mutual action' may be expressed—*chenehâchenehi* 'loving one another,' *mukhâmukhi* 'facing one another,' *dharâdhari* 'seizing one another,' *marâmari* 'striking one another,' *tan·ganâ-tan·gani* 'pounding one another,' &c.

16. Among the words difficult for Europeans to acquire and employ are 'terms of relationship.' In Asamese, for instance, there are *three* distinct words for 'father'—*bopâi, bâpâ, bâpek*—implying 'my father,' 'thy father,' 'his father' respectively. Similarly we have for 'son'—*po, poâ, putek*, and for 'daughter'—*ji, jiyâ, jiek*. In Brown's book (pp. 13–16) will be found a comprehensive list of such common words, though they are occasionally obscured by his orthography.

17. Examples of the use of the (generally declinable) affixes *ta, tâ, tî, to* (*te*); of the ('superficial') affixes *khân, khan*; and of the quasi-affix *jan* (f. *janî*)—*pânchotâ ghar*

'five houses,' *dahoṭâ mânuh* 'ten men,' *keiṭâ mânuh* 'how many men?': *e-ṭî ṭakâ* 'a rupee,' *larâṭî maril* 'the boy is dead,' *mor priya larâṭî* 'my dear son,' *kukurâr-poâli châiṭî* 'four chickens'; *barṭo* 'the big (=biggest) one,' *mâjarṭo* 'the one between,' *pâchharṭo* 'the one behind,' *talarṭo* 'the one below,'* *sakalor-e mâjat konṭo dushṭa?* 'which of them all [is] the worst?'; *e-khân pânî* 'a sheet of water,' *kaṭâri e-khan* 'a knife,' *kaṭârikhân* 'the knife'; *e-jan mânuh* 'a man,' *mânuh dujan* 'two men,' *chhoâli e-janî* 'a girl,' &c.

18. Examples of the *common* quasi-affixes *e-ṭopâ* (*e-ṭopi*) 'a drop' [of fluids], *e-gâli* 'a little' [of grains], *e-gachh* 'a length' [of chains &c], *e-ḍokhar* 'a piece' [of superficies]—*gâkhir e-ṭopâ piyâ* 'do drink a drop of milk,' *châul e-gâli diyâ* 'do give a little rice,' *sonar hâr e-gachh* 'a [length of] gold chain,' *leju dugachh* 'two [lengths of] rope,' *kâpar e-ḍokhar* 'a piece of cloth,' *duḍokhar mâti* 'two pieces of ground.'

Note also *goṭâ chârek diyâ* 'do give about four (*i.e.* several),' *tâmol* [*goṭâ*] *chârek dile* 'he gave about four (*i.e.* several) betel nuts.'

19. Examples of 'the emphatic suffix *e*'† previously alluded to—*may-e* (*maî*) 'I,' *mo-re* (*maye*) 'by me,' *âmâ-re* (*âmie*) 'by us,' *tomâlai-ke* (*tomâlai*) 'to you,' *tomolâkalai-ke* (*tomolâkalai*) 'to you all,' &c. To this suffix *e* may be added *i* 'self,' but a still stronger defininitive is *he* 'only'; thus, *mânuh-e* 'man' (emphatically), *mânuh-e-i* 'man self,' *mânuh-he* 'man only.'

ADJECTIVES.

20. Many feminine adjectives are derived, by means of the Sanskritic or quasi-Sanskritic feminine affix *î*, from masculines in *â*; thus, *burî* (m. *burâ*) 'old,' *âjali* (m. *âjalâ*) 'stupid,' *bagî* (m. *bagâ*) 'white,' *kalî* (m. *kalâ*) 'black,' *sundarî* (m. *sundar*) 'beautiful,' &c. There are

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* Genitives of *mâj, pâchh*, and *tal* respectively, of course.

† Sometimes written *i*, as in *putra-i* 'the son,' *senâ-i* 'the soldier,' &c.

also occasionally found feminines in *inî* from masculines in *î* (*in*), and feminines in *batî, matî* from masculines *bân, mân* respectively.

21. The Comparative and Superlative Degrees in Asamese are generally formed by affixing *kai* (=*kari*) to the Locative Case of the object of comparison, the Adjective remaining unchanged. There is also another way of suggesting the Comparative—by the use of *duir-o mâjat* 'of the two,' which expression, in the case of the Superlative, becomes *sakalor-e mâjat* 'of them all'; as, *mânuhat-kai iṭe* [or *siṭe*] *dân·gar* 'this one [or that one] is larger than man'; *jonat-kai teonr mukh kântimai* 'her face is brighter than the moon'; *duir-o mâjat bar* '[he] is the greater of the two'; *âṭâit-kai saru* '[it] is the smallest of all'; *sakalor-e mâjat dushṭa* '[he] is the worst of them all.'

A kind of *absolute* Comparative is formed by adding *âru* to an Adjective, just as an *absolute* Superlative is formed by adding *ati* or *atyanta*; thus, *âru bagâ* 'whiter,' *ati* [or *atyanta*] *bagâ* 'whitest,' 'exceedingly white.'

23. The classical affixes *tar, tam* are not of common use in Asamese—*bahutar, priyatam,* &c.

NUMERALS.

24. On this subject we may remark that Asamese Cardinals are pretty much the same as those of the ordinary Bengâlî. Marked variations in orthography occur as might be expected. To give the reader specimens of such variations, I append in the

 (i.) units—*ek* (*e-ṭâ*), *dui* (*duṭâ*), *tini* (*tinṭâ*), *châri* (*châiṭâ*), *pânch* (*pânchoṭâ*), *chay* (*chaṭâ*), *sât* (*sâtoṭâ*), *âṭh* (*âṭhoṭâ*), *nay* (*naṭâ*), *dah* (*dahoṭâ*) ;*

 (ii.) tens—*âghera, chaidhya, pondhera* (*ponera*), *sola, sotera, âṭhera,* &c, *unaich* ;

 (iii.) twenties—*kuri, ekaich, bâich, chaubich,* &c, *untrich* ;

 (iv.) thirties—*trich, batisâ, paintrich, sâttrich,* &c ;

 (v.) fifties—*bauvânna* (*bauvan*), *chauvânna* (*chauvan*), *sâtânna* (*sâtâvan*), &c, *unsâiṭh* ;

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 * Cardinals in brackets written with *ṭâ* throughout, of course.

(vi.) sixties—*sâṭhi* (*sâiṭh*), *bâsashṭi, chausashṭi,* &c ;
(vii.) seventies—*satari* (*satar*), *bâsatar, tesatar, chausatar,*
&c, *unâsi;*
(viii.) nineties—*nai, ekânnai* (*ekânvai*), *chaurânnai,* &c.

25. As in Bengâlî the Sanskṛit is the source of the
Ordinals properly so called.

PRONOUNS.

26. Tables of the declensions of the *rational* (generally)
pronouns *mai* 'I'; *tumi* 'you' (honorific), *tai* 'thou'
(common); *teon* 'he' *or* 'she' (honorific), *si* 'he' *or*
'she' (common); *tâi* 'she' (common); *âpuni* 'Your
Honour' *or* 'self'—

No.	Case.	*mai* 'I.'	*tumi* 'you' (honorific).	*tai* 'thou' (common.)
Singular.	Nom.	*mai*	*tumi*	*tai*
	Acc.	*mok*	*tomâk*	*tok*
	Instr.	*maye* (*mo-re*)*	*tumie* (*tomâ-re*)*	*taye* (*to-re*)*
	Dat.	*molai*[*ke*]*	*tomâlai*[*ke*]*	*tolai*[*ke*]*
	Abl.	*mor-parâ*	*tomâr-parâ*	*tor-parâ*
	Gen.	*mor*	*tomâr*	*tor*
	Loc.	*mot*	*tomât*	*tot*
Plural.	Nom.	*âmi*	*tomolâk*	*tahant*
	Acc.	*âmâk*	*tomolâkak*	*tahantak*
	Instr.	*âmie* (*âmâ-re*)*	*tomolâke*[*re*]*	*tahante*[*re*]*
	Dat.	*âmâlai*[*ke*]*	*tomolâkalai-*[*ke*]*	*tahantalai*[*ke*]*
	Abl.	*âmâr-parâ*	*tomolâkar-parâ*	*tahantar-parâ*
	Gen.	*âmâr*	*tomolâkar*	*tahantar*
	Loc.	*âmât*	*tomolâkat*	*tahantat*

* The brackets [ ] and ( ), enclosing words and affixes,
imply *addition* and *substitution* respectively. (Conf. note
§ 10.)

No.	Case.	*teon* 'he' *or* 'she' (honorific).	*si* 'he' *or* 'she' (common).	*tâi* 'she' (common).	*âpuni* 'Your Honour' *or* 'self.'†
Singular.	Nom.	*teon*	*si* (*seye*)*	*tâi*	*âpuni*
	Acc.	*teonk*	*tâk*	*tâik*	*aponâk*
	Instr.	*tenve[re]**	*sie* (*tâ-re*)*	*tâye* (*tâi-re*)*	*âpunie* (*aponâ-re*)*
	Dat.	*teonlai[ke]**	*tâlai[ke]**	*tâilai-[ke]**	*aponâlai-[ke]**
	Abl.	*teonr-parâ*	*târ-parâ*	*tâir-parâ*	*aponâr-parâ*
	Gen.	*teonr*	*târ*	*tâir*	*aponâr*
	Loc.	*teont*	*tât*	*tâit*	*aponât*
Plural.	Nom.	*teonbilâk*	*sibilâk* (or -*bor*)	*tâihant*	*aponâbilâk*‡
	Acc.	*teonbilâkak*	*sibilâkak* (or -*borak*)	*tâihantak*	*aponâbilâkak*
	Instr.	*teonbilâke-[re]**	&c	&c	&c
	Dat.	*teonbilâk-alai[ke]**	&c	&c	&c
	Abl.	*teonbilâkar-parâ*	&c	&c	&c
	Gen.	*teonbilâkar*	&c	&c	&c
	Loc.	*teonbilâkat*	&c	&c	&c

27. Like *teon* is declined the *rational* pronoun *eon* 'this (person) here' (*honorific*).

28. Like *si* are declined the *animate* pronouns (*common*) *ji* 'the one that,' making *jâk*, *jeye* (*jâ-re*), *jâlai[ke]*, &c; and *i* 'this (one) here,' making *iyâk*, *ie* (*iyâ-re*), *iyâlai[ke]*, &c; the *interrogative* pronoun (*singular*), *kon* (*kon-e*) 'who?', making *kâk*, *kone* (*kâ-re*), *kâlai[ke]*, &c: also the *indefinite* pronoun (*singular*) *ke-o* (*keve*) 'anyone,' making *kâk-o*, *keve* (*kâ-re-o*), *kâlai-ko*, *kâr-o*, &c.

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* The brackets [ ] and ( ), enclosing words and affixes, imply *addition* and *substitution* respectively. (Conf. note * § 10.)

† This word is used as in Bengâlî.   ‡ Or *aponâsakal* &c.

§ 27. Table of the declensions of the *inanimate* pronouns *si* 'it (away),' *ji* 'which,' *i* 'this here,' *ki* 'what?'; and of the pronominals *sakal-o* 'all without exception, *kon-o-bâ* 'someone,' 'somebody':—

No.	Case.	si 'it (away).'	ji 'which.'	i 'this here.'	ki 'what?'	sakal-o 'all without exception.'	kon-o-bâ 'somebody.'
Singular.	Nom.	si	ji (jeye)*	i (eye)*	ki[he]*	sakal-o	kon-o-bâ
	Acc.	tâk (si)	ji[hak]	i[yâk]	ki[hak]	sakal-o-ot†	kâk-o-bâk
	Instr.	sie (tâ-re)*	jihe[re]*	ie (iyâ-re)	kihe[re]*	sakal-o[r]e*	kon-o-bâi
	Dat.	tâlai[ke]*	jihalai[ke]*	iyâlai[ke]	kihalai[ke]	sakal-olai[ke]*	(kâr-o-bâ-re)* kâr-o-bâlai[ke]
	Abl.	târ-parâ	jihar-parâ	iyâr-parâ	kihar-parâ	sakalar-o-parâ	kâr-o-bâr-parâ
	Gen.	târ	jihar	iyâr	kihar	sakalar-o†	kâr-o-bâr
	Loc.	tât	jihat	iyât	kihat	sakalat-o	kât-o-bât
Plural.	Nom.	sihant†	jihant†	ihant†		sakal-obilâk (or -obor)	
	Acc.	sihant[ak]	jihant[ak]	ihant[ak]		sakal-obilâkak (or -oborak)	
	Instr.	sihante[re]*	&c	&c		&c	
	Dat.	sihantalai[ke]	&c	&c		&c	
	Abl.	sihantar-parâ	&c	&c		&c	
	Gen.	sihantar	&c	&c		&c	
	Loc.	sihantat	&c	&c		&c	

* § 26.   † Sibor, jibor, ibor, &c. &c. may also be written.   † Emphatics are sakalok-e, sakalor-e, sakalor-e, &c.

6 *

30. Like *ki* is declined *ki-bâ* 'something,' making *kiha-bâlai*[*ke*], *kihabâr*, &c ; and like *sakal-o* is declined *âṭâi* 'all,' admitting the plural form.

31. The pronouns *si* and *i* are sometimes blended—*i si* 'this [and] that,' making *i si* (*âk tâk*) in Accus., *âr târ* in Gen., &c. Similarly we have the compound *ijane* (f. *ijanî*) *sijane* (f. *sijanî*) 'this [and] that one.'

32. The Adjective Pronouns are found almost exactly and identically as in Bengâlî; thus, *ei, ai, sei larâṭo* 'this, that [near], that [away] boy.'

33. Pronominals (sometimes declinable as Nouns) exist in Asamese, for the most part counterparts of Bengâlî ones; thus, among others, we may mention

> *âmuk* [*âmuk*] ' such [and such] a one.'
> *âmuk tâmuk* ' such and such persons.'
> *ek-o* ' even one [thing],' ' one single [thing].'
> *ek-o-ṭâ* (*kon-o-ṭo*) ' someone.'
> *ji ji* (*ji kon-o*) ' whoever,' ' whatever,' ' every.'
> *keiṭâ* ' how many [persons *or* things] ? '
> *kon-o* ' some[one],' ' any[one].'
> *kon-o kon-o* ⎫
> *kon-obilâk* (or *-obor*) ⎬ ' some [few],' ' several.'
> *ketbilâk* (or *-bor*) ⎭
> *keibâṭâ-o* ⎭
> *kata, ketek* ' how many ? '
> *jata, jetek* ' as many.'
> *tata, tetek* ' so many.'

34. The Asamese ' Correlation of Pronouns ' presents the same features as the Bengâlî one; thus,

> *ji mok harshit kare, si mor bandhu* ' who pleases me, he is my friend.'

*larâr jâba lagâ ji bât tât tâk śikoâ, śikâle si burâ hai-o
tâk neriba* ' the road which a child must go, in that
instruct him ; if [you] instruct [him], he, though
becoming old, will not leave it.'

*ji mânuhbilâk svarûp bât erontâ âru kukarm karibalai
santushta âru dushtahantar dushtatvat harshit,
enekuâ mânuhbilâkar ocharalai tumi nejâbâ* ' the
men who are leaving the right road, and are pleased
to do evil, and are rejoicing in the wickedness
of the wicked ones, near to such men you must
not go.'

And *generally* it may be said that there is the closest
affinity between the forms and constructions of the
Asamese and Bengâlî Pronouns.

VERBS.

35. In Asamese, to the *present* time are assigned two
tenses—the *Present* and *Present Definite* ; to the *past* time,
two tenses—the *Perfect* and *Pluperfect* ; to the future time,
one tense—the *Future*. These tenses are sufficiently defined
for ordinary purposes by their names.

36. In the Asamese Verb, as in the Bengâlî one, there
is 'ordinarily' (see § 39) no distinction of Number made
by actual inflection.

37. There may be said to be six Moods—the *Indicative*
(*five Tenses, as above*), *Imperative* (*two Tenses, Present and
Future*), *Conditional* (*two Tenses, Present and Perfect*),
Potential (a Compound Verb, really), *Obligative* (a Com-
pound Verb, really), and *Infinitive* (Cases of a Verbal
Noun, really)—besides the *Participles* (mere Monoytotes
or Gerunds) and *Verbal Nouns* (governing as Verbs and
governed as Nouns, generally).

TABLE OF VERB-SUFFIXES.

Mood	Tense	Person—singular and plural.			
		First. (*mai* or *âmi.*)	Second. Honorific (*tumi* or *tomolâk.*)	Second. Common. (*tai* or *tahant.*)	Third. (*si* or *si-bilâk* &c.)
Indicative.	Present	on	â (vâ, yâ)	a (va, nil, ya, o)	e (i)
	Pres. Def.	[i]chhon	[i]chhâ	[i]chha	[i]chhe
	Perfect Pluperfect	[i]lon [i]chhilon	[i]lâ [i]chhilâ	[i]li [i]chhili	[i]l (le) [i]chhil (chhile)
	Future	[i]m	[i]bâ	[i]bi	[i]ba
Imperative.	Present	on[hank]	â (vâ, yâ)	nil (o)	ok (ak, uk)
	Future		[i]bâ	[i]bi	[i]ba
Conditional.	Present	onhenten	â (vâ, yâ) henten	a (va, nil, ya, o) henten	e (i) henten
	Perfect	[i]lonhenten	[i]lâhenten	[i]lihenten	[i]l (le) henten
Potential		To the Verbal in *iba* is added a part (in general) of *pâr* 'able'—the Agent being in the Nom. Case.			
Obligative		To the Verbal in *iba* is added the *third person* of an Indicative Tense of *lâg* 'must'—the Agent being in the Nom. Case.			
Infinitive		[i]ba[lai], [i]bar.			
Participles		i, onte, [i]le (lat).			
Verbal Nouns		â (vâ, yâ), [i]ba, ontâ.			

N.B.—The brackets [ ] and ( ), enclosing parts or wholes of affixes, imply *addition* and *substitution* respectively (conf. note * § 10), and in the four sections immediately following the contents of these brackets are discussed :—

38.   INDICATIVE MOOD.

(i.) *Present Tense*:—The affixes *va, vâ, i* are found with vowel-final roots. Oftentimes *va* is omitted, as with *ha* 'be,' *pâ* 'get,' *khâ* 'eat,' *poâ* 'cause to get,' *khuâ* 'cause to eat,' *anâ* 'cause to bring,' *anoâ* 'cause to be brought,' *guchuâ* 'cause to depart'; and occasionally *y* takes the place of *v*, as in *diya* 'givest' and *diyâ* 'give,' *jiya* 'livest' and *jiyâ* 'live.'

The amalgamation of *vâ* with root-finals *a, â, u, o* may be exemplified by *hoâ* (=*havâ*) 'are,' *poâ* (=*pâvâ*) 'get,' *joâ* (=*jâvâ*, fr. *ga*) 'go,' *soâ* (=*suvâ* or *sovâ*) 'sleep,' *anoâ* (=*anâvâ*) 'cause to bring,' *poôâ* (=*poâvâ*) 'cause to get,' *khuuâ* (=*khuâvâ*) 'cause to eat,' *guchuâ* (=*guchâvâ*) 'cause to depart,' *cheoâ* (=*chevâvâ*) 'cause to cut,' *anoôâ* (=*anoâvâ*) 'cause to be brought,' *guchuuâ* (*guchuâvâ*) 'cause to remove,' &c.

The affix *i* is not always found with vowel-finals: sometimes *e* is retained, as in *die* (=*diye*) 'gives,' *jie* (=*jiye*) 'lives,' *soe* (=*suve* or *sove*) 'sleeps,' &c.

The affix *o* also is occasionally found, as in *cheo* 'thou cuttest,' *seo* 'thou appliest heat.'

(ii.) *Present Definite Tense*:—The initial *i*'s of the suffixes of this Tense are omitted in the case of roots ending in the vowel *i*, as in *dichhon* 'am giving,' *nichhâ* 'are taking,' *jichhe* 'is living,' &c.

(iii.) *Perfect and Pluperfect Tenses* :—The initial *i*'s of the Perfect must be omitted with vowel-final roots.
The affixes [*i*]*l*, [*i*]*le* of the Perfect and [*i*]*chhil*, [*i*]*chhila* of the Pluperfect seem to be indiscriminately used—sometimes one, sometimes the other, and sometimes both

The initial *i*'s of the Pluperfect are omitted as they are in the Present Definite.

(iv.) *Future Tense* :—The initial *i*'s of this Tense must be omitted with vowel-final roots.

39.   IMPERATIVE MOOD.

(i.) *Present Tense* :—The affix *hank* is "often affixed to the first and second persons of verbs to denote plurality" (Bronson), as in *karonhank* 'let us do.' Similarly *áchhon-hank* ' we are,' *áchhilonhank* ' we were,' &c.*

What was said of the Indicative Present Tense respecting the affixes *o, vá, yá* is also true of the same affixes of this Tense.

The affixes *ak* and *ok* are both used with "most verbs," but *ak* seems to be less honorific than *ok*. In *sok* (=*sook*) ' let him sleep,' *hok* (=*haok*) ' let there be,' and some others, we recognise *crases*.

(ii.) *Future Tense* :—We have already given (§ 38) the rule for omitting the *i*'s of this Tense.

40.   CONDITIONAL MOOD.

Present and Perfect Tenses :—What has been said of the affixes of the Indicative Present and Perfect Tenses applies, of course, to the affixes of the Present and Perfect Tenses of this Mood.

41.   INFINITIVE AND PARTICIPLES.

The omission of the *i*'s takes place with vowel-final roots, as might be inferred.

The Participles in *onte*, [*i*]*lat*, [*i*]*le* are sometimes spoken of as " Present, Perfect, and Future" respectively, though these terms do not fitly indicate their uses.

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* Confer also the forms *dekhá*[*chhon*] ' please see,' *koá*[*chhon*] '*please tell*,' &c.

The affix *onte* resembles the Infinitive *ite* in Bengâlî or the adverbial *te* in Hindî; thus, *karonte* (=*karite* or *karte*) 'doing,' *karonte karonte* (=*karite karite* or *karte karte*) 'continuing to do.'

42.   **VERBAL NOUNS.**

What has been said of the affixes of the Indicative Present and Future Tenses applies, of course, to the affixes of the Verbal Nouns, the declension of which (without 'the emphatic *e*') may be typified by that of *karâ* (*kariba*) 'doing'—

Nom.	.	.	.	*karâ.*
Accus.	.	.	.	*karâ (kariba).*
Gen.	.	.	.	*karâr (karibar).*
Dat.	.	.	.	*karâlai (karibalai).*
Loc.	.	.	.	*karât.*

PARADIGMS OF VERBS.

43. The first verb to be conjugated will be that known as the

Substantive Verb.

Person.		Present.	Past.
I.		*áchhon*	*áchhilon*
II. {	Common	*áchha*	*áchhili*
{	Honorific	*áchhâ*	*áchhilâ*
III.		*áchhe*	*áchhil*

44. For the general Paradigm we give *bul* 'speak'; but it will be seen that its root-vowel *u* does not become *o* in the *Tenses* &c whose affixes have (generally) an initial *i*

Among other verbs *su* 'sleep' is an example of this peculiarity :—

Mood	Tense.	First. (*mai* or *ámi*.)	Second. Honorific. (*tumi* or *tomolák*.)	Second. Common. (*tai* or (*tahant*.)	Third. (*si* or *si-bilák* &c.)
			Person—singular and plural.		
Indicative.	Present Pres. Def.	*bolon* *bulichhon*	*bolá* *bulichhá*	*bola* *bulichha*	*bole* *bulichhe*
Indicative.	Perfect Pluperfect	*bulilon* *bulichhilon*	*bulilá* *bulichhilá*	*bulili* *bulichhili*	*bulile* *bulichhile*
Indicative.	Future	*bulim*	*bulibá*	*bulibi*	*buliba*
Impe-rative.	Present	*bolon* [*hank*]	*bolá*	*bol*	*bolok* (-*uk*)
Impe-rative.	Future	. . .	*bulibá*	*bulibi*	*buliba*
Condi-tional.	Present	*bolonhenten*	*boláhenten*	*bolahenten*	*bolehenten*
Condi-tional.	Perfect	*bulilon-henten*	*buliláhen-ten*	*bulilihen-ten*	*bulilehen-ten*

Potential	{	To the Verbal *buliba* is added a part (in general) of *pár* 'able'—the Agent being in the Nom. Case.
Obligative	{	To the Verbal *buliba* is added the *third person* of an Indic. Tense of *lág* 'must'—the Agent being in the Nom. Case.
Infinitive		*buliba*[*lai*], *bulibar*.
Participles		*buli, bolonte, bulile* (*bulilat*).
Verbal Nouns		*bolá, buliba,* bolontá.

45. As a fair specimen of the conjugation of vowel-final roots, we subjoin a Paradigm of the verb *ha* 'be':*

Mood.	Tense.	Person—singular and plural.			
		First. (*mai* or *ámi.*)	Second. Honorific. (*tumi* or *tomolák.*)	Second. Common. (*tai* or *tahant.*)	Third. (*si* or *si-bilák* &c.)
Indicative.	Present Pres. Def.	*haon* *haichhon*	*hoá* *haichhá*	*ha* *haichha*	*hai* *haichhe*
Indicative.	Perfect Pluperfect	*halon* *haichhilon*	*halá* *haichhilá*	*hali* *haichhili*	*hal* *haichhil*
Indicative.	Future	*ham*	*habá*	*habi*	*haba*
Impe-rative.	Present	*haon*[*hank*]	*hoá*	*ha*	*haok* (*hok*)
Impe-rative.	Future	. . .	*habá*	*habi*	*haba*
Condi-tional.	Present	*haonhenten*	*hoáhenten*	*hahenten*	*haihenten*
Condi-tional.	Perfect	*halonhenten*	*haláhenten*	*halihenten*	*halhenten*

Potential	{ To the Verbal *haba* is added a part (in general) of *pár* 'able'—the Agent being in the Nom. Case.
Obligative	{ To the Verbal *haba* is added the *third person* of an Indic. Tense of *lág* 'must'—the Agent being in the Nom. Case.
Infinitive	*haba*[*lai*], *habar.*
Participles	*hai, haonte, hale* (*halat*).
Verbal Nouns	*hoá, haba, haontá.*

* Similarly are inflected *ka* (*kah*) 'speak', *la* 'take', *ra* (*rah*) 'stop,' *ba* (*bah*) 'bear,' *tha* 'place,' &c.

46. Paradigm of the verb *ga* (*jâ*) 'go,' which has the characteristics of its Bengâlî synonym :—

Mood	Tense.	Person—singular and plural.			
			Second.		
		First. (*mai* or *âmi.*)	Honorific. (*tumi* or *tomolâk.*)	Common. (*tai* or *tahant.*)	Third. (*si* or *si-bilâk* &c.)
Indicative.	Present Pres. Def.	*jâon gaichhon*	*joâ gaichhâ*	*jâva gaichha*	*jâi gaichhe*
	Perfect Pluperfect	*galon gaichhilon*	*galâ gaichhilâ*	*gali gaichhili*	*gal gaichhil*
	Future	*jâm*	*jâbâ*	*jâbi*	*jâba*
Impe- rative.	Present	*jâon*[*hank*]	*joâ*	*jâ*	*jâok* (*jâuk*)
	Future	. . .	*jâbâ*	*jâbi*	*jâba*
Condi- tional.	Present	*jâonhenten*	*joâhenten*	*jâvahenten*	*jâihenten*
	Perfect	*galonhenten*	*galâhenten*	*galihenten*	*galhenten*
Potential	{	To the Verbal *jâba* is added a part (in general) of *pâr* 'able'—the Agent being in the Nom. Case.			
Obligative	{	To the Verbal *jâba* is added the *third person* of an Indic. Tense of *lâg* 'must' —the Agent being in the Nom. Case.			
Infinitive		*jâba*[*lai*], *jâbar.*			
Participles		*gai, jâonte, gale* (*galat*).			
Verbal Nouns		*joâ, jâba, jâontâ.*			

47. Paradigm of the common and useful verb *di* 'give,' which resembles its Bengâlî synonym :—

Mood.	Tense.	First. (*mai* or *âmi*.)	Second. Honorific. (*tumi* or *tomolâk*.)	Second. Common. (*tai* or *tahaṇt*.)	Third. (*si* or *si-bilâk* &c.)
Indicative.	Present Pres. Def.	*dion* *dichhon*	*diyâ* *dichhâ*	*diya* *dichha*	*die* *dichhe*
	Perfect Pluperfect	*dilon* *dichhilon*	*dilâ* *dichhilâ*	*dili* *dichhili*	*dile* *dichhil*
	Future	*dim*	*dibâ*	*dibi*	*diba*
Impe-rative.	Present	*dion* [*haṇk*]	*diyâ*	*de*	*diok* (*diuk*)
	Future	. . .	*dibâ*	*dibi*	*diba*
Condi-tional.	Present	*dionheṇten*	*diyâheṇten*	*diyaheṇten*	*dieheṇten*
	Perfect	*dilonheṇten*	*dilâheṇten*	*diliheṇten*	*dileheṇten*
Potential	{	To the Verbal *diba* is added a part (in general) of *pâr* 'able'—the Agent being in the Nom. Case.			
Obligative	{	To the Verbal *diba* is added the *third person* of an Indic. Tense of *lâg* 'must',—the Agent being in the Nom. Case.			
Infinitive		*diba* [*lai*], *dibar*.			
Participles		*di, dioṇte, dile* (*dilat*).			
Verbal Nouns		*diyâ, diba, dioṇtâ*.			

N.B.—Sanskṛit Past Participles in *t* are as freely used, and as truly useful, in Asamese as in Bengâlî.

48. The formation of the important Verbal Noun in *â* (*vâ, yâ*)—which will be identical with the '*second person honorific*' of the Indicative Present—is peculiar and instructive, the affixes being attached in the same way as are those of that Tense; thus, we have

ha 'be'	makes	*hoâ*, the *ba*-Verbal being	*haba*
ga (jâ) ' go '	,,	*joâ*,	,,	*jâba*
pâ 'get'*	,,	*poâ*,	,,	*pâba*
di ' give '	,,	*diyâ*,	,,	*diba*
su ' sleep '	,,	*soâ*,	,,	*suba*
che ' cut '	,,	*chevâ*,	,,	*cheba*
poâ ' cause to get '	,,	*pooâ*,	,,	*poâba*
khuâ ' cause to eat '	,,	*khuuâ*,	,,	*khuâba*

ân 'bring'†	makes	*anâ*, the *ba*-Verbal being	*âniba*
pâr ' able '‡	,,	*parâ*,	,,	*pâriba*
bhâṅg ' break '†	,,	*bhaṅgâ*,	,,	*bhâṅgiba*
kârh (kâṛh) ' snatch '		*karhâ*,	,,	*kârhiba*
bul ' speak '	,,	*bolâ*,	,,	*buliba*
upaj ' bear '	,,	*opajâ*,	,,	*upajiba*
anâ ' cause to bring '	,,	*anoâ*,	,,	*anâba*
guchâ ' cause to depart '	,,	*guchuâ*,	,,	*guchâba*
anoâ ' cause to be brought '	,,	*anooâ*,	,,	*anoâba*
guchuâ ' cause to remove '	,,	*guchuuâ*,	,,	*guchuâba*

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* So *khâ* 'eat,' *châ* ' look,' *bâ* ' row,' *dâ* ' reap,' &c.

† So *âh* ' come,' *âr* ' hang,' *âṉk* ' mark,' &c.

‡ So *mâr* ' strike,' *mân* ' obey,' *lâg* ' hit,' *râkh* ' keep,' *khân* ' dig,' *phâl* ' split,' &c, &c.

DERIVATIVE VERBS.

49. Causals and Double Causals, which present both Hindî and Bengâlî characteristics, are exemplified by—

>*anâ (án)* 'cause to bring,' *anoâ* 'cause to be brought.'
>
>*guchâ (guch)* 'cause to depart' *or* 'remove,' *guchuâ* 'cause to remove.'
>
>*rakhâ (rákh)* 'cause to keep,' *rakhoâ* 'cause to be kept.' (*Confer the Hindî and Bengâlî synonym.*)
>
>*poâ (pâ)* 'cause to get,' *pooâ* 'cause to be got.'
>
>*khuâ (khâ)* 'cause to eat,' *khuuâ* 'cause to be eaten.'
>
>*diyâ (di)* 'cause to give,' *dioâ* 'cause to be given.'
>
>*chevâ (che)* 'cause to cut,' ' *cheoâ* 'cause to be cut.'

COMPOUND VERBS.

50. The Compound Verbs may be exemplified by—

(i.) *Acquisitives*, formed with Verbals in *ba[lai]* and the verb *pâ* 'get'; as,

>*si kariba pâi* 'he may [*or* should] do.'
>
>*guli lâgiba pâi* 'ball may [*or* should] hit' *or* "it is probable the ball has hit" (Brown).
>
>*tumi avaśye śâsti bhog kariba[lai] pâbâ* 'you will be sure to get to undergo punishment.'

(ii.) *Intensives*, formed with Participles in *i* and the verb *pelâ* 'throw,' *di* 'give,' *la* 'take,' &c; as,

>*tumi kari-peloâ* 'you ef-fect,' *i.e.* 'do effectually.'
>
>*âmi ruti khâi-pelâm* 'we will eat-up bread.'
>
>*mai âpuni eibor ḍakâitak dhari-pelâlon* 'I myself ap-prehended these dacoits.'
>
>*mor gharat âhi-pelâi ḍakâ dile* 'they in-vaded my house and committed dacoity.'
>
>*mai avaśye sei mânuhak eri-dim* 'I will be sure and let-off that man.'
>
>*teon ei sakal rajâk baś kari-lale* 'he took-(and-) subjugated all these râjâs.'

(iii.) *Desideratives*, formed with Verbals in *ba[lai]* and the verb *khuj* 'wish' and synonyms; as,

>*tumi kariba khujâ* 'you wish to do.'
>
>*si jâba khujichhe* 'he is wishing to go.'

teoṇbilák ei bhâshâ śikibalai ichchhâ kare ‘they wish
to learn this language.’

tumi jadi sântvanâ pâbalai ichchhâ karâ ‘if you want
to obtain comfort.’

ták śunibalai mai bar bâṅchhâ karoṇ ‘I am par-
ticularly desirous of hearing that.’

(iv.) *Inceptives*, formed with Verbals in *balai* and the
verb *dhar* ‘seize’; as,

tumi karibalai dharâ ‘you begin to do.’

si karibalai dharichhe ‘he is beginning to do.’

prây-e âṭây-e-i kolâhal karibalai dharile ‘well-nigh
everybody began to make a noise.’

(v.) *Permissives*, formed with Verbals in *ba[lai]* and
the verb *di* ‘give’; as,

mok kariba diyâ ‘pray let me do.’

ták ruṭi khâba diloṇ ‘I let him eat bread.’

sukh bhog kariba[lai] dim ‘I will let [him] have joy.’

si táik biyâ kariba[lai] dile ‘he let her marry.’

(vi.) *Passives*, formed with Verbals in *â* (*vâ, yâ*) and
the verbs *ha* ‘be’ and *ga* ‘go’; as,

mok diyâ haichhe ‘(it) is being given to me.’

târ artha ei dui bhâshâ-re diyâ hal ‘their meanings
are given in both these languages.’

sibilákak diyâ haba ne na haba? ‘shall it or shall it
not be given to them?’

etiyâ târ artha likhâ haichhe ‘[their] meanings are
now being written.’

anek ṭhâit ták poâ jâi ‘it is found in several places.’

tente kirûpe prâyaśchitta bolâ jâba? then how can
[it] be called ‘expiation’?

sei janar santoshar kâraṇ prâyaśchitta karâ gal
‘expiation was done to appease that person.’

NEGATIVE VERBS.

51. Negation is effected by the Particles *na, ni, nu, ne,*
no placed immediately *before* the Verb to be negatived, the
vowel of the Particle sympathising with the initial vowel
of the Verb—excepting that *ne* goes with *â*; thus, *tai na*
habi ‘thou shalt not be,’ *na gale* ‘on [my] not going; *mai*

áru na karoṇ 'I don't do again'; *si ni díba* 'he will not give,' *tumi nu śuná* 'you listen not'; *mai ne jáoṇ* 'I don't go,' *kon-o ne jáne* 'no one knows'; *tumi no joá* 'you don't go,' *tumi kariba no poá* 'you mayn't [or shouldn't] do.'

In Asamese, as in Bengâlî, we may 'deny existence' by *nái*; thus, *kon-o nái* 'there is no one'; *kabar ávaśyak nái* 'there is no need of telling'; *kiya-no áponá-ápuni hoá kon-o bastu ei jagatat nái* 'because there's nothing self-existent in this world'; *sibilákar man pabitra haba pará nái* 'their heart cannot be pure.'

52. Observe the following instances of *crasis* of the Negative Particles with Verbs—

> *nolái* (=*no*+*olái*) 'not appearing.'
> *noár* (=*ne*+*pár*) 'not able'—Verbals *noará*, *noáriba*, with the usual derivatives.
> *náh* (=*ne*+*áh*) 'not come'—Verbals *nahá*, *náhiba*.
> *naral* (=*na*+*lar*) 'not move'—Verbals *naralá*, *naralibá*, rather a case of *metathesis*.

53. Examples of the constructions of

> (i.) *Indicative Mood*—
>> *mok ne láge* 'it suits not me' *i.e.* I do not want it.
>> *mok páni lágichhe* 'I am wanting water.'
>> *tumi [ki] jábá ne ? ták daṇḍa nidibá ne* ?* 'will you go? will you not punish him?'
>> *tumi ei kathá etiyá-o bujhiba pará nái ne* ?* 'cannot you even now understand this matter?'
>> *pápar-pará mukut haba páriba ne* ?* 'will they be able to escape from sin?'
>> *seibor áponá-ápuni hal ne bá kon-o mánuh-e sájile ?* 'did these come of themselves or did some particular individual produce [them]?'

> (ii.) *Imperative Mood*—
>> *mok-e diyá* 'pray give to *me*.'
>> *áṇhá, karoṇhaṅk* 'come, let us do.'
>> *ápuni* [or *cháháb-e*] *diok* 'let Honour [or Sahib] give.'
>> *tumi mok dukh ni dibá* 'you shouldn't trouble me.'
>> *ápuni* [or *cháháb-e*] *diba* 'Honour [or Sahib] will give.'

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* "A particle used interrogatively with verbs."

(iii.) *Conditional Mood*—

> *tumi jadi âhilâ* ⎫
> *tumi ahâ hale* ⎬ , *mai karilonhenten* 'if you had
> *(tumi âhilâhenten)* ⎭   come, I should have done.'

> *anya kâran thâkile thâkiba pâre* 'it is possible there
>   may exist another reason.'

> *teon marjadâ râkhi âpon prân dile mai rakhyâ pôn*
>   'if he were to surrender his life with honour, I
>   should obtain relief.'

> *jadi âponâr anumati hai, tente mai sudhiba khujon*
>   'with your leave I should like to ask a question.'

> *jadi tene nakarâ, tente tumi ananta jîban pâbâ* 'if
>   you do not do so, you will obtain eternal life.'

> *tumi jadi tâk nerâkhilâ [henten], tente mai rakhyâ
>   nepâlonhenten* 'if you had not kept that, I should
>   not have obtained relief.'

(iv.) *Potential Mood*—

> *tumi sei karma kariba parâ* 'you can do that.'

> *si sudhiba ne pârichhil* 'he wasn't able to enquire.'

> *rakhi thâkiba noâri* 'being unable to go on holding.'

> *jadi târ duyotâ chakhyu karhâ, teo mai paritrân
>   pâba noâron* 'if you put out his eyes, still I am
>   unable to save myself.'

> *mai rakhyâ pâba naparâ halonhenten* 'I should not
>   have been able to obtain relief.'

(v.) *Obligative Mood*—

> *mai kariba lâge, tumi kariba lâgil, teon kariba lâgiba*
>   'I am, you were, he will be, bound to do.'

> *sihant-e âmâk apamân karâba lâgichhe* 'they must
>   needs be bringing disgrace on us.'

> *bar bar lokak sihant-e bhâlemân dukh diba lâgichhe*
>   'on divers eminent people, they must needs be
>   inflicting a great deal of suffering.'

> *mai sei thâilai bhâgi jâba lagâ-he halon* 'I am
>   absolutely driven to run off thither.'

(vi.) *Infinitive Mood*—

> *mai dekhibalai jâm* 'I will go to see.'

> *may-e tâk karibar dekhilon* 'I saw him doing.'

ánhá, sei bishaye áru kabalai eronhank 'come, let us
cease to talk further about that.'

duḥkha áru mṛityu bhog karibalai svîkâr karile 'he
chose to suffer misery and death.'

dekhabalai beyá 'not fair to view'=aśobhá.

(vii.) *Participles—*

si guliyái márile 'he, shooting, killed.'

ek upamá di ták kam 'I will explain it by a parable.'

joá buli ki artha? 'what [is] the meaning of já?'

tomák prabhu buli kaba ne? 'will he call you master?'

tár-pará námi áhonte 'on [his] coming down from it.'

jáni śuni tumi iyát biśvás kará 'listening intelli-
gently pray believe in this yourself.'

bâpek mṛityu halat teon rajá hal 'through his
father having died, he became rájá.'

teonr prîti halat ámár rajâlai khuji paṭhále 'through
his being friendly [with him], he sent to our rájá
to [make a] request.'

(viii.) *Verbal Nouns—*

mai diyá haon 'I give,' tumi diyá hoá 'you give,'
si diyá hai 'he gives.'*

pâpar-pará mukut habar nimitte sei pathat chalon
'I walk in that path to escape from sin.'

sei bandhu-e ṭaká diyât-o 'despite that particular
friend paying the money.'

ek-o jañjál nohoá-kai máṭi khái-áchhilon 'without a
single interruption having occurred, I was enjoy-
ing the land.'

pâpak prem kará áru paratirî gaman kará lokar 'of
one who loves iniquity and commits adultery.'

mánuh-e ei bâṭ erontá áru ḍaká diontá 'the man
[is] leaving this road and practising decoity.'

sei dasyu-e dántipárat thákontá áru bar dukh diontá
haichhe 'that very robber is dwelling on the
border-side and giving much trouble.'

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* Upon these Brown remarks that "they are passive
in appearance only, the sense is active."

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PARTICLES.

54. The Particle is either an Adverb, a Preposition, a Conjunction, or an Interjection.

Adverbs.

55. The following lists of Adverbs of (i.) *time*, (ii.) *place*, and (iii.) *quality* will be found useful.

(i.) List of Adverbs of *time* :—

ágai 'formerly,' 'previously.'
áji (=*eidin*) ' to-day.'
begat-e (*lagat-ile-i*) 'quickly.'
dine dine ' day by day.'
dubeli (*dubâr*) ' twice.'
ebâr (*ebeli, ebaicha*) ' once.'
enet-e(*enekâlat*)'meanwhile.'
etiyâ ' now,' ' at present.'
ghane ghane ' repeatedly.'
jetiyâ ' when[ever].'
káli (=*joâdin*) ' yesterday.'
káli (*káilai*) ' to-morrow.'
ketiyâ (*káhâni*) ' when ? '
ketiyá-o ' ever '—*with neg.*

ketiyábá ' sometimes.'
máje máje ' occasionally.'
nitau ' daily,' ' constantly.'
ore-o 'always,' 'continually.'
páchhe (*pare*) ' afterwards.'
palame (*belikai*) ' leisurely.'
parsui (*parahi*) ' two days ago, two days hence.'
ráti ' at night[time].'
sadâ-i (*sarbadâ-i*) ' always.'
sakálat ' in the morning.'
tarsui ' three days ago, three days hence.'
tetiyâ-i 'then,' 'immediately.'

(ii.) List of Adverbs of *place*:—

ágat ' before,' ' in front.'
alai talai ' here and there,' ' to and fro.'
durai ' afar,' ' at a distance.'
ekhet (*eikhint-e, eikhânat*) ' here,' ' in this place.'
iyât-e ' here,' ' on this spot.'
jalai[*ke*] ' whither.'
jar (*jar-e*) ' from whence.'
jat (*jat-e*) ' where.'
jithán (*jikhánat*) ' where,' ' at which place.'
kalai[*ke*] ' whither ? '
kat (*katâ*) ' where ? '

kar (*kar-e*) ' from whence ? '
kalaibálai ' somewhither.'
katobâ[*t*] ' somewhere.'
konkhánat ' in what place ? '
májat ' in the middle.'
nilagat (*nilage, belege*) ' a-part,' ' far off [*or away*].'
páchhat ' behind,' ' subsequently,' ' at last.'
samipat ' near,' ' close by.'
sanmukhat (*sákhyât-e*) ' in front,' ' in sight.'
saukhinit-e(*saukhint-e*)'there (distant),' ' yonder.'

talai[*ke*] ' thither.'

tat (*tat-e*) ' there (distant).'

tar (*tar-e*) ' from thence.'

tât (*tât-e*) ' there (away).'

(iii.) List of Adverbs of *quality* :—

akal (*akale-i*) ' only,'' alone.'

âk-o (*âkau*) ' [once] again.'

alap ' a little,' ' slightly.'

âru ' also,' ' further[more].'

ati (*atiśai*) ' exceedingly.'

avaśye ' surely,' ' certainly.'

bar ' very,' ' much,' ' greatly.'

bhâle bhâle ' somehow.'

daibât ' by hap,' ' suddenly.'

ene ' thus,' ' the case.'

etek ' so many,' ' so much.'

jânon ' lest,' ' forsooth.'

jene ' as,' ' like as.'

jetek ' as many,' ' as much.'

kene ' how ? ' ' in what case [or manner] ? '

ketek ' how many [*or* much] ? '

kiya (*kele-i*) ' wherefore ? '

krame[*krame*] ' gradually.'

lâhe[*lâhe*] ' gently,' ' slowly.'

mâthon ' only,' ' merely.'

mane mane ' mentally,' ' silently,' ' secretly.'

nichai ' truly,' ' certainly.'

nichinâ[*kai*] ' similarly.'

nirartha ' to no purpose.'

prâi ' almost,' ' generally.'

punarâi (*dunâi*) ' again.'

satya (*svarûp*) ' truly,' ' really,' ' certainly.'

tene ' so [also],' ' thus.'

tetek ' so many,' ' so much.'

The quasi-particle *kai* (=*kari*), answering to *kariya* in Bengâlî, forms divers Asamese Adverbs ; thus, *barkai* ' greatly,' *bhâlkai* ' well,' *kharkai* ' swiftly '; *jatankai* ' laboriously,' *nichaikai* ' certainly,' *niyamkai* ' regularly,' *svarûpkai* ' really '; *jenekai* ' as,' *tenekai* ' so,' *enekai* ' thus,' *kenekai* ' how?', &c, &c. Similarly, after the Bengâlî fashion, we have *seirupe* ' in that form,' *ei mate* (=*dare*) ' in this manner,' *ân* (=*anya*) *bhâbe* ' otherwise,' &c.

Prepositions.

56. Prepositions are mostly supplied by nouns in the Instrumental or Locative Case, and as such generally govern the Genitive Case :—

âge (*âgat*) ' in front of,' before,' ' at top of.'

bâhire (*bâje*) ' outside,' ' without,' ' besides.'

bhitare (*bhitarat*) ' inside,' ' within,' ' between.'

châri-o phâle (*châri-o pone*) ' round about.'

di (=*diyâ*) ' by,' ' through.'

doârâ-i (*hatuâ-i*) ' by means of,' ' by the aid of.'

hetuke ' for [the sake of]'

kârane ' on account of.'

kâsat (*kosat*, *kâsarat*) ' be-
   side,' ' alongside.'

lagat (*lage*) ' along with.'

madhye (*mâje*, *mâjat*) ' of,'
   ' among,' ' amidst.'

nimitte ' for,' ' for sake of.'

ocharat ' close by,' ' near.'

oparat (*opare*) ' above,'
   ' over,' ' atop of.'

pâchhe (*pâchhat*) ' behind,'
   ' after,' ' subsequent to.'

pârat ' by,' ' beside.'

saite (= *sahite*), *san·ge* ' with,'
   ' along with.'

talat (*tale*) ' below,' ' be-
   neath,' ' at bottom of.'

Conjunctions.

57. The following list of Conjunctions may be noted :—

âru ' and,' ' moreover.'

arthât ' namely,' *videlicet.*'

ei (*hetuke*, *kârane*, *nimitte*)
   ' so,' ' therefore.'

jadi ' if,' ' as.'

je (*jen*) ' [in order] that.'

jihetuk ' because,' ' for.'

ki—ki ' either '—' or.'

kintu ' but,' ' yet.'

kiya-no ' because,' ' for.'

nâibâ (*natubâ*) ' otherwise.'

o ' also,' ' too,' ' even.'*

tebe (*tente*) ' then,' ' in that
   case,' ' in that event.'

teo (*tathâpi*) ' yet,' ' albeit.'

to ' then,' ' at least,' &c.

Interjections.

58. The Interjection, which, in very many particulars,
is the same as in Bengâlî, need not be specially noticed
in an essay like this.

59.   DAYS OF THE WEEK.

Deobâr ' Sunday.'

Sombâr ' Monday.'

Man·galbâr ' Tuesday.'

Budhbâr ' Wednesday.'

Brihaspatibâr ' Thursday.'

S'ukurbâr ' Friday.'

S'anibâr ' Saturday.'

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   * Thus *mok-o diyâ* ' give me also,' *etiyâ-o pathâichhe*
' even now he is sending,' &c.

60.   MONTHS OF THE YEAR.

Bahág		'April.'	Káti		'October.'
Jeth	*beginning from 9th to 13th*	'May.'	Ághon	*beginning from 9th to 13th*	'November.'
Áhár		'June.'	Puh		'December.'
S'áon		'July.'	Mágh		'January.'
Bhád		'August.'	Phágun		'February.'
Áhin		'September.'	Chat		'March.'

The terms *śuklapakhya* and *krishṇapakhya* are used for 'bright half' and 'dark half' of the month as in Bengâlî.

SPECIMENS.

I. The following are taken from the *Mahápráyaśchitta* 'Great Expiation,' printed at *Sibságor*, 1875 :—

(a.) *Paṇḍit, iyár múl-kâraṇ Param Íśvarar ichchhá buliba láge, tát bine áru anya kâraṇ thákile thákiba páre. Kintu etiyá beli már gal, einimitte sei bishaye áru kabalai eri tomák e-ṭá saj upadeś dioṇ, śuná—'Param Íśvar-e sakalok-e ápon ápon karmar dare pratiphal diba, kár-o mukhalai nechába, einimitte tumi parar kathá nichinti nije pápar-pará mukut habar nimitte dharma-pathat chalá, jadi tene nakará tumi avaśye páchhat ananta śásti bhog karibalai pábá. Etiyá Íśvar-e anugraha kari tomár ocharalai ei śubhabátrá paṭháichhe, eteke jáni śuni tumi iyát biśvás kará, tehe ananta jíban pába páribá. Áru tomálai Íśvar-e anugraha karát mai teoṛ ádeśe-re tomár ágat dharmar bishaye saṇkhyep-rúpe janáloṇ.'*

(b.) *Práyaśchittar svarúp abhiprá`y ki, etiyá ek upamá di ták kaoṇ, śuná—'Kon-o e-jan dhaní lok-e rajár-pará maujádár-báb lai jadi rájkar nosodháy, tente rajá-i avaśye teoṇk uchit daṇḍa diba, áru maujádár-báb teoṛ-pará gu-chhába. Kintu jadi rajár chenehar kon-o e-jan parar bandhu-e teoṛ ocharalai áhi madhyastha hai sei dhaṛ*

duḥkhar kathá jandi rájkar ádáy kare, tente rajá-i avaśye
dhaník eri diba.   Sei prakáre ji ji kathát rajá-i santosh
hai aparádhí mánuhak khyamá kare, madhyasthar sei
karmak-e-i práyaśchitta bole . . . . ji janar santoshar
káraṇ práyaśchitta kará jáy, teoṇ tát santosh hale-i ták
práyaśchitta bole, natubá seye práyaśchitta nahay.   Paṇḍit,
mai púrbe ji maujádárar upamá kaichhiloṇ, jadi rajár sei
bandhu-e madhyastha hai ṭaká diyát-o rajá-i santosh na
halheṇten, tente sei dhaní-e punaráy maujádár-báb ne
pálehenten.

Literal Translations.

(a.) Pandit, [we] must declare the prime cause of this
[to be] the will of Almighty God, though it is possible
there may exist another cause besides that. But, now the
sun has set,* so, ceasing to talk further on that subject,
let me give you a bit of good advice, pray listen—
'Almighty God himself will reward everybody according
to his deeds, he will not show favour to anyone;† so, not
troubling yourself about anyone else, pray walk in person
in the way of righteousness, to escape from sin : if you
don't do so, you will be sure to get to suffer eternal
punishment hereafter. Now God himself, of his grace,
is sending these good tidings to you ; therefore pray
listen intelligently and believe in them yourself, then you
may obtain eternal life. And, inasmuch as God himself
is gracious to you, I, at his express bidding, have briefly
spoken to you on the subject of righteousness.'

(b.) What the true meaning of 'expiation' [is], let
me now convey (that) by a parable, pray listen—'Suppose
some particular rich person gets a *maujádárí*‡ from a *rájá*
and don't pay over the cess, then *the rájá* will be sure to
award him proper punishment and take away the *maujá-*

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* Or 'it is now late.'
† Compare the Hindí *muṇh dekhná*.
‡ *The maujádár* is 'a district revenue collector.'

dári from him. But if some particular intimate friend in the favour of the *rájá* comes to him (*i.e.* the *rájá*), turns mediator, and apprising [him] of the distress of that rich [person] pays up the cess, then *the rájá* will be sure to let the rich [person] off. In that fashion the means whereby *the rájá* is appeased and pardons the defaulting individual, those [means being] acts alone of the mediator are called 'expiation' . . . . When the person, to appease whom expiation is made, becomes actually appeased thereby, it is called 'expiation,' otherwise that same is not 'expiation.' Pandit, [according to] the parable of the *maujádár* I previously spake, had *the rájá*, despite that particular friend of the *rájá* turning mediator and paying the money, not been appeased, in that case that particular rich [person] would not have obtained the *maujádári* again.

II. The following *darkhást* 'petition' was addressed to a European Magistrate :—

Mahámahima S'ríjut Mejeshṭar Sáheb ogaerah bará-
bareshu :—

Darkhást S'rírámnáth Páṭgiri, sákin Pargaṇe Bajáli, Mauje Kaṭhiyál Kuchi, garibar—sarah sarah selám. Mor áraj ei—"Ukta Maujár S'ríharimohan Kalitá áru S'ríchául Chobová ei duiṭá bar dakáit, sihaṇt-e dui tini beli chur kari pháṭakat bandi áchhiḷ, seibilák ápuni jáne. Páchhat ei śakar Chatmahá mukali hai peḷái, e-śa-mán dakáit mili, dui tini ṭháit ghaṇṭá kobále. Ákau gánvar májat bar bar lokak sihaṇt-e rajár dare bale-re bhálemán dukh diba lágichhe, áru ḍánˑgar loke[-re] saite marámari kari apamán karába lágichhe. Páchhat dakáitbilák-e ṭánˑgan taroál eibilák lai Chatmahá mor gharat áhi peḷái daká dile, áru perá bhánˑgi sát hejár ṭaká lai gaichhe, cháiṭá páṇchoṭá mánuhak mariyái márile."
Sargadeo Íśvar, ene(kuá) ágyá hok 'eibor dakáitakak dhari peḷái śodh karok.' Iti. S'ak 1761 tárikh 7 Kártik.

Literal Translation.

To the Right Honourable, Illustrious, Magistrate
Sahib, &c :—

Petition of the humble Srírâmnâth Pâtgiri, of the Par-
ganâ Bajâli, Mauzâ Kathiyâl Kuchi: numbers on numbers
of *salâms*! My case [is] this—" Srîharimohan Kalitâ and
Srîchâul Chobowâ of the said Mauzâ [are] both great
dacoits; the same, having committed robbery two [or]
three times, were confined in prison—these things Honour
knows. Subsequently, in the month Chat of this year,
being set free, in company [with] as many as a hun-
dred [other] *dacoits*, they ' struck the bell '* in two [or]
three places. Again, in the village, on divers eminent
people, the same, in the fashion of *rájâs*, by actual
violence, must needs be inflicting a great deal of suffering;
and with respectable persons scuffling, must needs be
bringing disgrace [on them]. Subsequently, *the dacoits*,
with clubs [and] swords, in the month Chat having forced
their way into my house, committed *dacoity*; and breaking
open boxes, have taken away 7,000 rupees; four [or] five
persons [also] belabouring they slew."

Sargadeo Îsvar, let there be a fiat to this effect—' let
[the officer] at once apprehend these *dacoits* [and] make
enquiry.' Finis. Year 1761, date 7th Kârtik.

———

III. The following *nibedan* ' petition ' was addressed to
the Asamese Court :—

S'*ríśrîjut devar charanalai* :—

*Sargadevar bandi S'ibarâm Bar Thâkur-e prârthanâ kari
jandichhe* — "*Pûrbe Îsvar Gaurînâth Sinha Sargadev-e*

———

* This phrase implies ' caused great distress ' as does
the similar phrase *jai ghantâ larâle* which is explained by
got-e-i gâ jokârile bâ bhâlemân dukh dile=' shook the whole
body *or* caused great distress,' the metaphor being taken
from a bell shaking a belfry. (Bronson.)

bandir pitâ Harinâth Bar Thâkurak Barkalâ pathârat,
pûrbe âhat-gachh paśchime Marâ-nai uttare bar simalu
dakhyine hijal-gachh ei châri had kari, challich purâ roâli
mâti, Sargadevar punyârtha, brahmottar kari dichhil. Sei
kâlar-e-parâ âjilai-ke tini châri janâ Sargadevar dinat, ek-o
jay janjâl nohoâ-kai, dhan-bit nabharâ-kai, mâti khâi âchhi-
lon-hank. Etiyâ Siddhirâm Hâjarikâ-e sei mâtir-e[-para]
bal-kai pakâ dhânak-o dâi nile bandik-o mârile, ene hale
bandi-e kene-kai deśat thâkim? Dântiyeduâre e-phâlalai
bhâgi jâba lagâ-he halon. Jadi Sargadevar du-khâni
charan-e śudhi-puchhi nerâkhile, rakhyâ [pâba] naparâ
halon[henten]. Eteke Sargadevar charanat prârthanâ kari
janâichhon, Sargadevar charan-e râkhile rakhyâ pâon." Iti.
S'ak 1761, *târikh* 9 *Kârtik.*

Literal Translation.

To the foot* of the Most Illustrious [Sarga]deo :—

Sargadeo's slave Sibarâm, the *Bar Thâkur*,† by petition
sheweth—" Formerly the Sargadeo Îsvar Gaurînâth Singh
bestowed as *brahmottar*,‡ to be a [pious] benefaction of
himself, on slave's father Harinâth, the *Bar Thâkur*, 40
purâs|| of planted land in the Barkalâ cultivated ground,
with these four bounds—[viz.] on the East an *âhat* tree,
on the West the river *Marâ*, on the North a big *simalu*
tree, on the South a *hijal* tree. From that very time till
this very day, during the reigns of three or four Sarga-
deos, without a single challenge [or] interruption having

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* 'Foot' is used widely and figuratively for 'favour,'
'protection,' &c. And, as for *Sarga* [or *Îsvar*]deo, we find
Svargî rajâ, a title of Asam kings, explained in the
Abhidhân—' *Indrabanśi Asam rajâ.*'
† The *thâkur* is defined to be *dalar pujâri* ' officiating
priest of temple '—a title, apparently, hereditary.
‡ Explained to be *Brâhman-svâmik bhûmyâdi.*
|| The *purâ* is over an English acre.

occurred, without any consideration having been paid,*
we were enjoying the [said] land.   Just now Siddhirâm
the *Hâjarikâ*† from that very land forcibly, on reaping,
both ripe paddy took away, and beat slave—[that] being
so, how shall *the* slave remain in the country?   I am
absolutely compelled to retire hastily by the *Dântiyeduâr*.‡
If Sargadeo's feet themselves§ had not had enquiries
made [in the past], I should not have been able [to obtain]
relief.   Therefore, at foot of Sargadeo by petition I set
forth [my present case] ; if Sargadeo's foot itself§ were
to have [enquiries] made, I should obtain relief."   Finis.
Year 1761, date 9th Kârtik.

IV. The following is taken from a *Buranji* or 'Chronicle'
of which we have previously spoken :—

*Pûrbe   Saptadvîpeśvar   Sagarrajâ-e   Mlechchhar   rajâ
sakalak nânâbarna chihna di parbat-pâharalai khedile, sei
lagar-e Narârajâk-o chuli dânri khurâi Narâmurâ kari
khedile, eteke-he adyâpi-o Narârajâ bole deśak-o Narâdeś
bole.   Tenve-i pûrbadeśat S'rîlohitar samîpat parbatar rajâ
hal. Tini pîrir pâchhat Narârajâr putra e-ṭi janmil, putrar
lakhyan tiniṭâ chakhyu mahâtejasmî.   Bâpek mrityu halat
teon rajâ hal.   Pâchhe âponâr bâhubale Mântarâ, Kachâr,
Jayantâ, Chhuṭiyâ ei sakal rajâk mitrabhâbe baś kari lale,
sibilâk-e-o prîtit thâki hâtî ghorâ kon-o samait die.   Svarga-
mahârajâ-o prîtit thâki Narârajâk hâtî duṭâ dichhil, Narâ-*

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* Of course *dhan=bit*, so that *dhan-bit* resembles *dhan-
bân* (Brown, p. 11).   Under *ghanchâl* Bronson virtually
defines *janjâl*—*anek mânuh âhi gai ûmani bâ janjâl karâ.*

† A   sort   of   'coolie-chiliarch'=*hejâr   kânrir   oparat
bisayâ*, it would seem.

‡ Conf. *dântipâr=parbat âdir sîmâ bâ kosar*.   Again *e-
phâlakai gai* ' go aside '=retire.   And the whole phrase
parallels our ' going to another region or world.'

§ *i.e.* Sargadeo of his [great] grace, &c.   I have trans-
lated as *I* understood these sentences.

*rajâ-o ghorâ ṭupi die. Pûrbe Svargamahârajâ Narâr-parâ
nâmi âhonṭe Āyatanât nagar kari âchhil, parbat-dânti[k]
sâmânya ṭhâi dekhi, dân'gariyâ jatuâ ek-o gharar ek-o-ṭâ
thai, târ-o-parâ nâmi âhil. Pâchhe Narârajâr-e prîti halat
âmâr Īśvarrajâlai khuji paṭhâle, bole—' Āyatanâ gânvak-e-i
khân mok diyok.' Pâchhe Īśvarrajâ-e pâtra mantri sakalat
sudhile, bole—' Narârajâ-e je Āyatanâ khujichhe, diyâ haba
ne nahaba ?' Pâchhe âṭâi-e bole—' Narârajâ-e prîtit thâki-
he khujichhe, jadi mâri-e-i liye teo âmi râkhiba noâroṇ,
iṭhâir-parâ-o dûr jâbalai-ko durghaṭ, konṭh chaki di thâ-
kibalai-ko âchal.' Rakhi thâkiba-o noâri, eteke marjadâ
râkhi prîtit thâki dile-he bhâl dekhi, eirûpe âṭâi-e bulilat
Īśvarrajâ-o Āyatanâ Narâk dile.*

Literal Translation.

Formerly Sagarrâja, lord of Saptadvîp, sent off the
barbarian *râjâs* to the hills with different kinds of marks.
Among the same, having turned the Narârâja into Narâ-
murâ (*i.e.* Narâ-skull) by shaving [his] hair and beard, he
sent [him] off, too. For this sole reason even now they
speak of the Narârâja and the country they call Narâdes.
He himself became *râjâ* of a hill in the vicinity of the
Brahmaputra, in the East. After three generations to
the [then] Narârâja a son was born, the characteristic of
the son [being] three eyes excessively bright. By his
father's death he became king. Subsequently by his own
arm's strength he got the better of the *râjâs* [of] Mân-
tarâ, Kachâr, Jayantâ, Chhutiyâ, while in alliance [with
them]; they, too, abiding in amity, present elephants
[and] horses occasionally. The Svargamahârâja, too,
abiding in amity, had given the Narârâja two elephants;
the Narârâja, too, presents horses [and] caps.*

Formerly the Svargamahârâja, while coming down
from Narâ, had built a city at Āyatanâ; perceiving the
hill-sides [to be] ordinary places, he left there [as *râjâ ?*]

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* These are spoken of elsewhere as being sonoôli 'orna-
mented with gold.'

some one of some family noble [and] caste-worthy, and
came down from it. Subsequently, as the Narârâja had
amicable relations [with him], he sent to our Îsvarrâja
to [make a] request, saying—'Let [Mahârâj] bestow on
me Âyatanâ gâon here.' Then the Îsvarrâja made enquiry
of [his] ministers [and] advisers, saying—'The Narâ-
râja asks for Âyatanâ—shall it be given [or] shall it not?'
Thereupon the Council says—'The Narârâja, being abso-
lutely in amity, asks; should he actually take and assault
[it], still we cannot keep [it]: also [that] distance from this
place [is] both difficult to reach, and the fort [is] trou-
blesome to continue garrisoning.' Being unable in fact
to go on keeping [it], as the Council, therefore, saw fit
to surrender [it] absolutely—preserving honour [and]
abiding in amity—and spoke to this effect, the Îsvarrâja
also gave Âyatanâ to the Narârâja.

N.B.—This *Buranji* is not given in the ' *Âsâm Buranji
puthi* ' published at *Sibsâgor* in 1844, to which work the
student's attention is particularly directed. There are also,
I believe, in the India Office Library an assortment of
tracts and books which the Librarian, I am sure, would
allow any *bonâ fide* student of the language to read. Pos-
sibly, also, there may be MSS. of historical value in that
collection, which might repay careful perusal; official
documents of various kinds there must be, which will be
of great value to the practical student and enquiring
Civilian. No difficulty, however, need be experienced in
these days in obtaining a supply of Asamese books &c
direct from India at a very small cost and within a very
short space of time. And there is this advantage in
ordering books direct from India, that one obtains copies
of the most recent and most interesting publications.

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